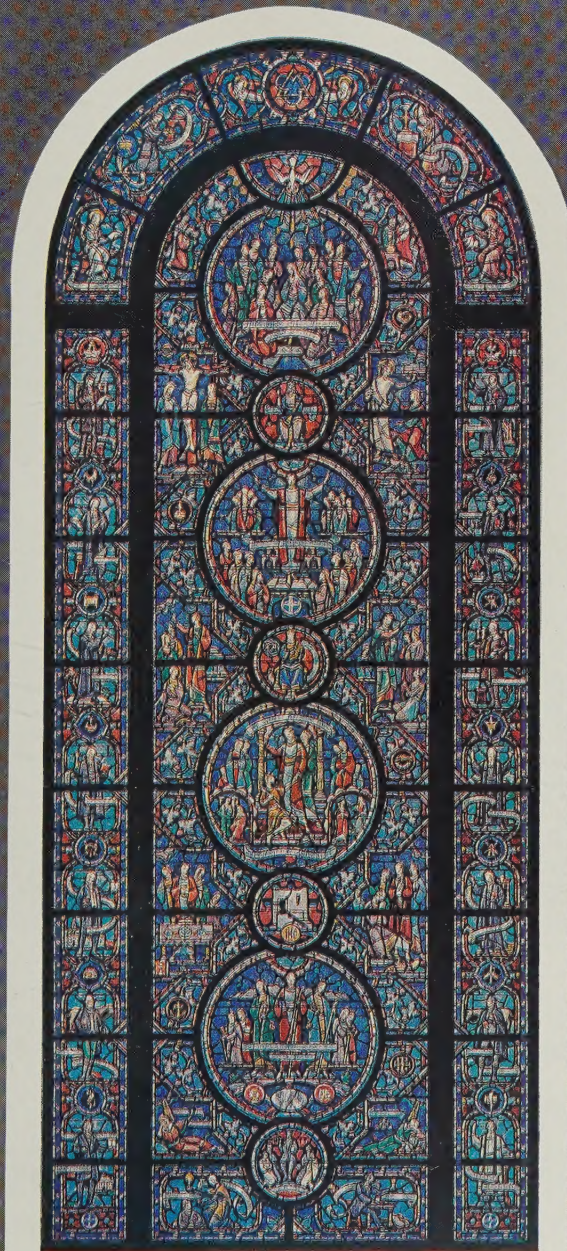


Church Management



April
1959

New Pentecost Window
Upper Room Chapel
Nashville, Tennessee

Volume XXXV
Number 7

St. Benedict's Church, Seattle, Washington. Architect: John W. Maloney, Seattle. Contractor: A. W. Robertson, Bellevue, Wash.



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Architect: Arthur B. Henning, Anderson, Ind.

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Dept. CM-29

Greensburg, Pennsylvania

They Say: What Say They? Let Them Say

WE LOSE A SUBSCRIBER

Dear Sir:

I was surprised and disappointed to read your editorial and book reviews on integration in the January issue, with particular reference to the Montgomery bus boycott.

No doubt your views on the bus boycott in Montgomery are influenced by what you have read about it in the Northern press, which is by and large anti-Southern.

As a first-hand observer, I feel that I should tell you that the boycott was not peaceful. Buses were stoned and fired on in Negro sections. Many Negroes were threatened with violence by members of their own race if they rode the buses during the boycott.

Secondly, the boycott did not win the case for the Negroes. The boycott was on its last legs when the issue came to the federal courts. The federal court ruled out segregation on the buses. Their victory was won through the federal court, not the boycott.

Reverend Rufus King, sometimes referred to as Martin Luther King for some strange reason, professes to be a disciple of Mohandas Gandhi as well as a Christian minister. This seems somewhat contradictory to me. However, his and his followers' activities are rife with contradictions.

It is strange, for instance, that a member of his own race stabbed him as he was hawking his book in a Harlem department store, and that she was never tried for attempted murder but was declared insane. Averill Harriman, hoping to capitalize on the situation during his campaign for governor, waited for four hours in the hospital halls to see King. This hypocritical "grandstand" act was so transparent that it disgusted millions of people, black and white.

Anyone intelligent enough to edit a magazine such as yours would, I am sure, view things differently if he lived here in the South and witnessed events such as I have described.

You are entitled to your own views on the race problem, of course. However, in view of the fact that your magazine is sent to many Southern readers, I suggest that you present the other side of this controversial question. It would require a type of moral courage rarely

(turn to page 6)

Church Management: April 1959

Church Management

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Change of Address

Always give both old and new addresses when requesting change for mailing. If possible enclose the label from the latest magazine envelope.

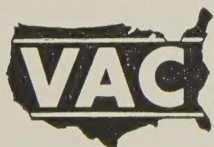
Manuscripts

The editors will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unacceptable manuscripts will be returned if accompanied by return postage.

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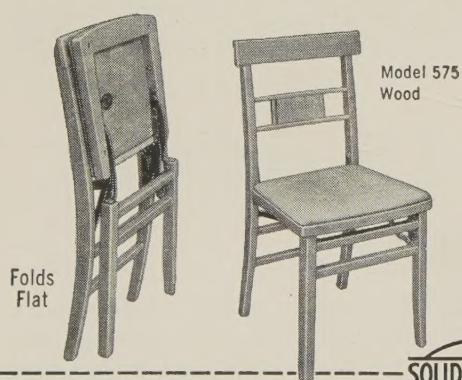
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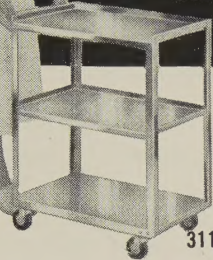
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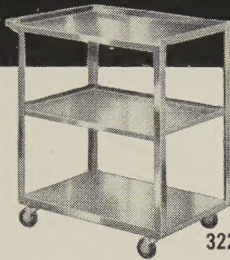
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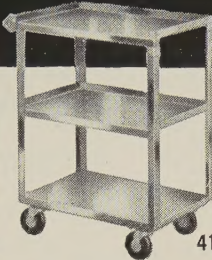
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311



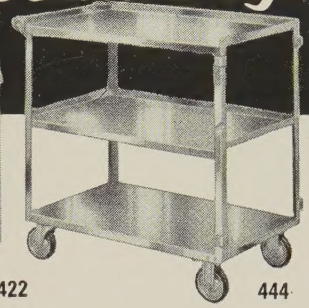
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411



422



444

UTILITY CARTS FOR EVERY FOOD SERVICE NEED!

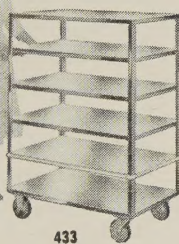
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Size of Shelves.....	15½x24"	17½x27"	15½x24"	17½x27"	21x35"
Clearance between Shelves.....	11¾"	12¾"	12"	12"	13¼"
Stainless Steel in Top.....	22 gage	20 gage	20 gage	20 gage	20 gage
Stainless Steel in Uprights.....	20 gage	20 gage	16 gage	16 gage	16 gage
Carrying Capacity.....	200 lbs.	200 lbs.	400 lbs.	400 lbs.	500 lbs.
Standard Bumpers.....	—	—	Corners and Handle	Corners and Handle	Corners and Handle
Diameter of Caster Wheels.....	3"	3"	4"	4"	5"
Shipping Weight.....	28 lbs.	33 lbs.	37 lbs.	45 lbs.	72 lbs.
PRICE (FOB Milwaukee, Wis.).....	\$33.95	\$40.95	\$51.00	\$56.75	\$98.25

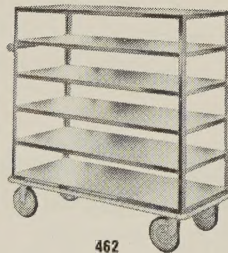
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Here's the answer to

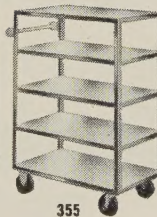
- fast, efficient tray service to rooms . . .
- portable shelf space in kitchens . . .
- holding servings prepared in advance...
- movable shelves for walk-in refrigerators
- many other uses!



433



462

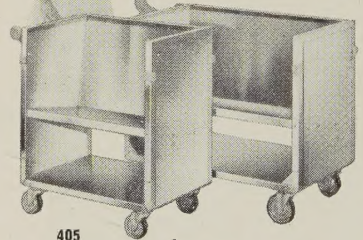


355

With All Shelf Edges Down:	445	433	449	460	462	464	351	353	355
With 3 Edges Up, 1 Down:	446	448	451	451	463	465	352	354	357
Size of Shelves.....	21x35"	21x35"	21x35"	21x50"	21x50"	21x50"	18x31"	18x31"	18x31"
Overall Height.....	45½"	50¼"	54¾"	45½"	50¼"	54¾"	36¾"	36¾"	45¼"
Approx. Clearance between Shelves.....	11½"	7¼"	5¾"	11½"	7¼"	5¾"	13¼"	8¾"	8½"
Stainless Steel in Shelves.....	20 gage	20 gage	20 gage	20 gage	20 gage	20 gage	20 gage	20 gage	20 gage
Stainless Steel in Uprights.....	16 gage	16 gage	16 gage	16 gage	16 gage	16 gage	16 gage	16 gage	16 gage
Carrying Capacity.....	500 lbs.	500 lbs.	500 lbs.	500 lbs.	500 lbs.	500 lbs.	400 lbs.	400 lbs.	400 lbs.
Wheels: 2 swivel, 2 fixed (STD. Equip.).....	5" Dia.	5" Dia.	5" Dia.	5" Dia.	5" Dia.	5" Dia.	5" Dia.	5" Dia.	5" Dia.
Standard Bumper Equipment.....	Strip and Handle	Strip and Handle	Strip and Handle	Strip and Handle	Strip and Handle	Strip and Handle	Handle	Handle	Handle
Shipping Weight.....	81 lbs.	102 lbs.	135 lbs.	122 lbs.	153 lbs.	190 lbs.	59 lbs.	69 lbs.	76 lbs.
PRICE (FOB Milwaukee, Wis.).....	\$114.25	\$135.00	\$172.00	\$162.00	\$210.00	\$260.00	\$76.75	\$85.00	\$92.25
OPTIONAL Equipment at extra cost	Channel bumper, all swivel caster wheels, 8" swivel and/or fixed wheels.			Channel bumper, all swivel caster wheels, 8" swivel and/or fixed wheels.			Strip bumper, channel bumper all swivel caster wheels.		

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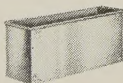
SPECIFICATIONS	405	407
Overall Width.....	17½"	21¼"
Length.....	27¼"	35½"
Overall Height.....	32"	32"
Height to Shelf.....	18"	18"
Caster Equipment (STD).....	4" all swivel	5", two swivel, two fixed
Bumper Equipment (STD).....	Handle and Corners	Handle and Corners
Carrying Capacity.....	400 lbs.	400 lbs.
Shipping Weight.....	50 lbs.	90 lbs.
PRICE (FOB Milwaukee).....	\$89.00	\$119.50



UTILITY PANS

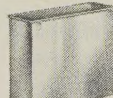
Model 111 . . . for 311, 411, 444, 459, 655, 688 carts. 21 x 14½ x 5".....\$12.60
Model 122 for 322, 422, 526 carts. 24 x 16¾ x 5".....\$14.70

UTILITY BOXES



Model 141 . . . for 311, 411 carts. 14½ x 6 x 5¼".....\$9.50
Model 142 for 322, 422, 526 carts. 16¾ x 6 x 5¼".....\$10.50

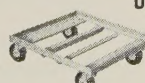
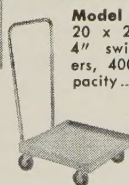
WASTE BOXES



Model 131 . . . for 311, 411 carts. 14½ x 12 x 5¼".....\$12.60
Model 132 for 322, 422, 526 carts. 16¾ x 12 x 5¼".....\$13.40

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Model 450 . . . 20 x 20", four 4" swivel casters, 400 lb. capacity.....\$31.50



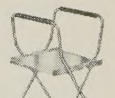
CAN DOLLY

Model 475 . . . 19¾" diameter, four 3" ball-bearing swivel casters.....\$12.50



UTILITY DOLLY

Model 476 . . . 20 x 20" galvanized iron, four 4" swivel casters, 400 lb. capacity.....\$15.95



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Church Management: April 1959

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CHURCH PEWS

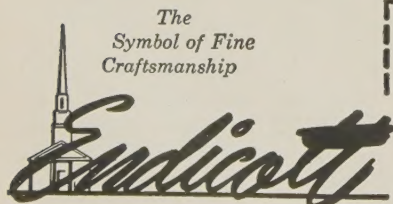
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(continued from page 2)

**THEY SAY; WHAT SAY THEY?
LET THEM SAY**

found among Northern publishers.

For example, the famous "Putnam Letter" to President Eisenhower was refused publication by all Northern papers except *Christian Science Monitor*, even as a paid advertisement.

Do not underestimate the South's resistance to "integration." We will never accept it. Eisenhower can send his bayonets, the present Supreme Court can prostitute the Constitution, Attorney General Rogers may make threats of economic reprisal, but come what may we will never offer up our children as a sacrifice to the race mixers.

I am sending copies of this letter to numbers of your advertisers who deal in architectural specialties, etc., as well as copies of the *States Rights Advocate* which contains Putnam's letter.

Please take my name off your mailing list.

Carl Herbert Lancaster, Jr.
Montgomery, Alabama

FIRST-UNIT CRITICISM

Dear Sir:

I am not certain what purpose you have in printing plans of churches such as found on page 38 and 39 of the February 1959 issue. I assume that the primary reason is to convey ideas for our own church buildings. I find no fault with this purpose. It is good! You might also reason that, seeing other churches' errors, we can avoid the same in our plans. This is also good!

I hope you will permit me to say I find little good in the plans of the First Presbyterian Church of Maywood as they are shown in your magazine, but much good in pitfalls to avoid. Let me list my obvious complaints:

1. One rest room for men and one for women. unfortunately located near the chancel, kitchen, and pastor's study. No provisions for rest rooms for children.
2. No exit from the front of the nave where people could quietly slip out during the service in an emergency. You know, little Bobby going to the rest room? They have to parade past the congregation right in the middle of point three of the sermon. Perhaps the plans call for the front seats to be vacant.
3. The entrance to the social hall, past the cloakroom, results in latecomers entering

(turn to page 79)

Church Management: April 1959



THE PROFESSIONAL JOURNAL OF THE CHURCHES

Editor Receives Conover Award

At a recent convention of the Church Architectural Guild in Los Angeles, the Guild honored Dr. William H. Leach, editor of this magazine, by giving him The Elbert M. Conover Award for 1959. This is an award made annually by the Guild to one individual who, during the past year, has made a significant contribution to good church building and architecture.

The May issue of *Church Management* will carry an illustrated story of the convention. Included will be the story of the origin of the Conover Award, named in honor of the late Reverend Elbert M. Conover, a Methodist clergyman who at one time was director of the Bureau of Church Building and Architecture of the National Council of Churches. He was most influential in bringing together a group of architects to found the Guild.

The Conquest of Inner Space

"The Kingdom of God is within you."

Our age is one of both intensive and extensive exploration. Scientific minds are exploring the spaces of the universe. Each week sees progress made on devices to reach the far-off planets. Those who do not feel that the time is drawing near when the feet of earth people will be walking on the flats of the moon, Mars, Jupiter, and other planets are few.

At the same time that scientists are seeking the conquest of outer space, psychologists, psychiatrists, social students, and clergymen are engaged in an exploration to find just what is in the inner space of the individual. Man has become more than flesh and blood, more than one who lives on this earth with the expectancy of a heavenly home. He has become a very complex system, activated by various motives, suffering from numerous psychoses, and hardly sure just where he belongs in this confusing universe.

It is hard to tell which exploration is more vital to the welfare of the human race. Proponents of space

travel spend billions of dollars on the ground that this is necessary for national security. The money invested in the inner-space exploration is less, but it vitally affects the happiness and spiritual security of those of us who make up the human race.

The time has long since passed when intelligent people believed that all one needed for security was a fat purse. The idea that regular attendance at the services of a church will produce spiritual security has likewise been left in the past. The spiritual leaders of the present are those who have learned how to deal with the phobias, the emotions, and the fixations of human life.

Looking upon this inner-space area which is not too well known, one is tempted to repeat a Biblical phrase, "What is man that thou art mindful him?" Many words are thrown around carelessly, indicating that they are neither appreciated nor understood. We hear a lot of talk about a subconscious self, but no one to date has been able to locate its seat in the human body or to describe its purposes and limitations. Evidently it is a reservoir for storing experiences, memories, and emotions; but who can go farther than that in his interpretation?

Complexes such as superiority, inferiority, Oedipus, and others make good classifications for human behavior; but our psychologists make it clear that these do not permanently type any individual. It is interesting to note that the superiority complex is being thrown out the window, and we understand that the boastful person who delights in browbeating his family or friends is really displaying a defense mechanism of his inferiority complex.

Men, women, and children are individual personalities who defy regimentation. God-fearing parents may force their children to attend services of worship. In some instances it seems to produce good churchgoing persons; in others the severity of the discipline drives them away from the church. Solomon advocated the rod for the silly child; the good psychologist of today would refuse to endorse such a practice without knowing more about the individual child.

Yet progress is being made. Ministers no longer feel that a single prayer with the laying-on of hands will drive out the demons of frustration which afflict individuals. We are dropping the words "insane" and "crazy" from our vocabularies and are replacing them with the term "mental illness." That, at least, implies that the individual will respond to treatment.

It is still true that a man who is "right with God" is probably a well man. But we know that the work of bringing a person to the point where he is "right with God" requires more than a single prayer or a Latin phrase. Even the Master dealt with some mal-adjusted individuals who could not be cured by the simple laying-on of hands. The cure required prayer and fasting.

Our teaching evangelists should take Jesus seriously and appreciate that the process of conversion is the putting of the Kingdom of God into the individual where it belongs.

History Repeats Itself

Some smart man has said that history does repeat itself but that the price goes up with each repetition. Some of us like to feel that the repetitions are in the form of a spiral and that humanity's march is upward and onward. Be that as it may, the observer over a period of years finds that many concepts in the field of church administration are not new but the restatements of programs of the past.

A recent correspondent asked if the present financial trend is toward a single budget, a duplex budget, or a triplex budget. The letter calls to mind some of the movements in church finance during the twentieth century.

We entered the twentieth century without any conception of the modern church budget. Two things revolutionized church finance. One was the invention of printing presses which would imprint offering envelopes with the name of the church and at the same time date fifty-two envelopes chronologically for the year and number them serially. The second innovation was the beginning of the every member canvass. Simple mechanical things, but they worked.

The first advance following these new devices was the single budget for local church responsibilities with special offerings for denominational benevolences. Soon, some with love for the extension of the kingdom advocated a duplex budget. This meant that every person pledged for two causes—the local church budget and the benevolence budget of the church. The theory, which was correct, was that each contributor should have an opportunity, and also the responsibility, to give more serious consideration to the world-wide mission of the church. The duplex budget became the standard. The ideal was to have each person contribute as much to the missionary budget as he did to the local church. Believe it or not, many churches actually achieved that dream.

Then hard times dawned. Church boards were pressed to pay their bills, and they suggested a return to the single budget. Out of this they would send a portion to the denominational boards. Some suggested the tithe as the proper amount; others were more generous, but there were few who dared to recommend that the money be divided equally. As times grew better the return to the duplex budget was noticeable.

The triple budget—local church, missions, and building—is a product of our own day with its enormous church building program. Just as the weekly offering envelope spread the base of giving to all economic groups in the church, so the triple budget extends the opportunity for church-wide contributions to the building fund. As a church does not build more than one new building in a lifetime, this particular triplicate budget will probably not have a permanent place. The shrewd church will place an amount in the annual budget for future building.

Back in the fabulous twenties churches became prosperous, and they frowned upon the money produced by the women's organizations through sales, dinners, etc. The stewardship of money was stressed. When the depression of the thirties hit, the restrictions on fund raising by various sales schemes were softened and the extra income welcomed. Today's insistence that money-making affairs should not be held in or for the church is simply history repeating itself. The present proposals for eliminating fairs and bazaars and substituting individual giving flourished during the twenties.

Again, the prebudget campaign which is making a successful appearance in some parts of the country is but a repetition of the fund-raising tactics of two generations ago. Most churches counted the results of their canvasses before they decided on the salaries to be paid. The pastor lived in hopes.

Occasionally I meet a church today which has grown tired of many canvasses and is financing itself on a non-pledge, voluntary-giving basis. This is supposed to be an innovation. It is simply a revival of the plan of "free-will offerings" which followed the resistance to rented and owned pews which had provided the income of the churches.

One particular method of church finance breaks out anew once in about every ten years. That is the method based on the parable of the talents. A sum of money is divided among the members of the church. They are to invest this and return the principal together with any earnings to the church. It is a dramatic method. We first published an account of it in the early twenties. But it is sure to break out again, and someone believes he has a new idea.

The man who said that the cost goes up with each repetition really had something. The past one hundred years have been a period of constant inflation. Each time a method has been tried the stakes are higher than they were when it was used previously.

(EDITORIALS continued on page 45)

Facing Our Denominationalisms

Ellis H. Dana*

Let us start by admitting that for most denominations in America there is a rightful place. As a proved heritage in Protestantism, most denominations historically have come to represent in the Protestant stream something distinctive which contributed to the whole. Moreover, the proliferation of denominations in the United States (256) fails to convey that ninety percent of all Protestants belong to some six or seven denominational groupings. Having said this, one must say some other things, not so pleasant.

It is becoming more evident that when denominations get in the way of a total mission of the church or, even more, slow down or stand in the way of a united Protestant strategy in communities, states, and the nation, then denominations (or denominationalism) become "sinful" and nothing less. History reveals that not a single century in the first fifteen failed to witness at least one rupture within the "body of Christ." Since the Protestant Reformation divisions have multiplied by scores each century until we have our most shocking American total.

The tide changed about 150 years ago, when the surface currents of all the preceding centuries of separating and dividing Christians gave way to deep under-surface tides. During the past 150 years leaders and denominations have been drawing closer together. Now, more than at any previous time in history, denominationalisms are being challenged and tested in our desire for the whole church and its mission.

A denomination can mean a name or a designation, especially a general name for a class of like-minded individuals; or, to test this meaning, denominational could be that which is interested in pertaining to a denomination, especially a sect or society supported in part and either actually or nominally directed and controlled by a particular religious denomination—a sectarian part of the whole church.

This background and these definitions, however interpreted, raise certain questions. Enlightened leaders within



Mr. Dana is the Executive Vice-President of the Wisconsin Council of Churches. His father and grandfather were Congregational ministers and he has made service to the church his life work, though not as an ordained minister.

our denominations—both clergy and laity—are raising questions, and why not? Such queries as these come to mind: Are denominations justified? Do they hinder or help the total mission of the church? What's the difference anyhow among them?

Indeed, do these not involve "the integrity of the church"? as Dr. W. A. 't Hooft, general secretary of the World Council of Churches, said in the main address at the Princeton Theological Seminary's 146th annual commencement. Dr. Visser 't Hooft pointed out that the ecumenical movement is more than a desire: "It is a movement to recapture the integrity of the church . . ."

Since World War II there has been a resurgence upon denominational prerogatives and sovereignty and, at times, the most virulent form of selfish institutionalism. Along with those who uphold the best in our denominations, where are those who in Christian terms condemn the sins of denominationalism? There is a real overemphasis; there is a distortion of their proper place, especially when our local communities, whether rural or urban, face up to a need for real strategy. Christ faced this in his day from the conventional rabbis and temples. Here it is in our own day.

Our laymen in all denominations are seeing the "sin of denominationalism" and are lifting up the question. Their participation, as the late John R. Mott, world famous YMCA leader, pointed out, is a necessary corrective to the dangers resulting from "priestcraft, hierarchical domination and professionalism." Today there is plenty of this among us everywhere. There is too

much denominational stress by the average minister and by most well-meaning denominational executives. There is a growing professionalism which is creeping into Protestantism. This is shown in different ways such as in asking for more recognition in garb and titles, and even financial and economic favors—none of which ever bothered Christ in his day. Laymen see this and wonder about the trends.

Are Denominations Justified?

The denominational system with its many divisions was brought to America by scattered settlers, and unity was difficult. This is not so now. Today millions of our people have no religious loyalty. We are facing a desperate situation in America with the new aggressive power of the Roman Catholic Church which is out to make America Roman Catholic. A divided church cannot succeed in advancing Protestant claims. Matters which divide us seem less important, while our divisions are shamefully wasteful.

There are numerous illustrations of small towns in every state with three to five churches, each trying to maintain a minister and separate program. Most of these churches have much in common and could better unite, strengthening their ministry, service, and outreach. What a needless waste in effort, money, and spiritual warmth! A combination of churches would result in better educational facilities, musical leadership, evangelistic effort, missionary giving, and in a better-trained ministry. All are dependent on each other. But this is not all.

One can easily argue with the late Dr. Henry Sloan Coffin, president emeritus of Union Theological Seminary in New York City, that denominations are a sin, as indeed Presbyterian John Calvin thought. St. Paul felt this when he rebuked the Corinthians for their groupings into sects. He asked: "Is Christ divided?" In those days such an appearance of division injured their

solidarity and witness to the one Christ, and this is far more so today. It raised a question then, as it does even more forcefully today, of our claim to be ruled by his unifying Spirit of Love. This is what our Lord prayed, that the world might believe. How can we today make a corporate impression, much less a witness?

Today, in our separateness—in our denominationalism—we fail to give people the oneness of our witness to Christ. The impact of our united strategy “to win every man, woman, and child to discipleship and to bring the business, politics, and the entire common life of the town or countryside under the mastery of His spirit” (H. S. Coffin) is not apparent. This continued maintenance of our denominations, in their separateness at least, is a sin against Christ, a denial of our obedience to him. Many of our denominational insistences should be subordinated to him—head over all things in the church, which is his body.

We raise arguments for our traditions. These rest upon differences of interpretation. Each brings his own interpretation. But church organization, like the New Testament, need not necessarily follow old customs forever. Churches in New Testament days were organized to meet the needs of those times, as ours must be today. The forms of ministry and organization of that day are not necessarily authoritative for us today. We cannot copy exactly. We should be governed more by the Spirit, adapting the church's ministry to meet the needs of our land and century. Denominationalism, as such, in America is becoming more and more outmoded; though denominations can be necessary, especially when under obedience, literally and truly, to him and his church universal. Today we need a united witness—a unified strategy as Protestants. Let us keep worth-while denominational traditions, but let us have more church unions and councils.

Our denominational sin lies largely in building separate “churches” upon our differences. It is, as Dr. Charles Clayton Morrison, former editor of the *Christian Century*, has long argued, the “churchism” of the denominations that divides Christ's body. This churchism is indeed a sin; it denies Christ his whole church, which is and must be the ecumenical church. It prevents it from coming, at least in Protestant terms, into visible existence. Denominations have a place as long as there is any validity and life in their traditions. But too many make

churchly pretensions which are not so.

Denominationalism Begets Institutionalism

Some of us who attended the North American Study Conference on Faith and Order at Oberlin (September 1957) will not soon forget the report of Dean Walter G. Muelder of Boston University School of Theology on “Institutionalism in Relation to Unity and Disunity.” He pointed out that more than doctrine divides the churches. There still is tension between theology and sociology; and Muelder suggested the need for self-criticism by the denominations so they can see their own structures sociologically and the relations, both positive and negative, of the churches (denominations) to each other in the ecumenical conversation. Muelder believes that social environment shapes the development of polity, worship, ethics, and theology. He emphasized three institutional problems: self-fulfilling prophecy, bureaucracy, and polity. The administrative “top” dominates discussions. Bureaucracy maximizes vocational security and promotes technical efficiency through tenure, pensions, salaries, promotion.

Bureaucracy tends to separate the average layman from the expert who holds the position of legitimate administrative authority. This separation is increased when such a person is also an ordained clergyman. “Ecumenicity, the bureaucrat may forget, is a function of the whole church, not of its clerical and administrative top alone,” Muelder continued. This certainly applies to denominations.

This “top” can develop blindness to needed change in all denominations, which results in a trained incapacity to sense new needs; inflexibility in applying skills and resources; special preferences by personnel; transforming means into ends; fixation on goals and objectives, however obsolete; and excessive conformity to prescribed patterns which have become routine.

Loyalty to ultimate ideals on the part of subordinates is measured too often in denominations by obedience to superiors in the hierarchy. This breeds over-conformity and leads to several questions to denominations: To what extent is this behavior characterized by institutional conformity and continued at the expense of membership participation? Is this standing in the way of the local church that needs to put

“Christian” above “denominational”? Are the lofty goals of the Christian witness, service, and mission scaled down to the institutional norms of success? These affect policy, too, and underline the practical expediency rather than the religious principle.

Our concluding observations on institutionalism which we see in denominations are most real. The local church is crucial. There is much institutional complacency and accommodation. Various denominational polities—no matter how different in history and form—appear to screen power structures which are strikingly similar in their foci of power. Diversity, flexibility, and freedom must be protected. Our American denominations have developed a widespread pragmatic attitude toward polity. The relation of authority to freedom has been institutionalized in the direction of ultimate membership control. There is need for more political democracy in the churches. As powerful denominations confront each other they are tempted to measure their performance in relation to one another rather than by the gospel. This is denominational imitation and competition. We must get beyond a cult of power and imperialism, to a mutual service and responsibility.

An executive may develop into a virtuoso without realizing how his personality is shaped by the roles he is accustomed to playing. Far greater tension between faith in the gospel and the institutional forms of the local church is required in order to achieve effectiveness. Beyond the insights of any one denomination we must see larger needs.

An extraordinary document was presented at Evanston (World Council, August 1954) by the Faith and Order Commission. It described in solemn tones the sin of dividing the one church into many churches and envisaged the restoration. It really said that the denominations must die with Christ, be buried, and rise again with him as his one church. This was a profound and penetrating statement. But there has been no response worth mentioning.

This is, as Dr. Morrison has pointed out, a creed-making trap, which has always been the source of the “dividedness.” There was one sentence in the Oberlin reports which stood out: “. . . we confess that we have been unable to see the sin in being denominations.”

This is the crux of the whole ecumenical movement. Here is a blindness that is typical of denominationalism, due to

(turn to page 24)



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Dr. Potts, editor of *The Upper Room*, points to the life-sized wood carving of the Last Supper which is the focal point of the chapel.

The Dramatic Story of

The Upper Room

John C. Caldwell

COVER PICTURE

Our cover picture for this month shows, in colored detail, the new Pentecost window recently installed in the Upper Room chapel. The window was made by the D'Ascenzo Studios, Philadelphia, Pennsylvania.

During the Cuban revolution a pastor was visiting a church member who lived in the rebel-infested Sierra Maestra mountains. One son in the family was hiding from government soldiers. To visit him, the pastor was led across fields to the edge of a jungle. There, hidden in the thick foliage of a jungle tree, was the son. The pastor noted that the young man held a booklet in his hand. A novel, perhaps, to pass the long hours of hiding? A book on politics? on guerilla strategy?

No, the booklet in the fugitive's hand was a copy of *El Aposento Alto*, the Spanish edition of *The Upper Room*, one of the world's most unusual and successful publications.

There have been numerous success stories in American publishing. Among the four thousand books published in 1958 was one entitled *Of Lasting Interest*. It tells one of these dramatic stories. In 1922 DeWitt Wallace started his *Reader's Digest* in a rented Greenwich Village room. Today, with a staggering world circulation of 21,000,000, with editions in thirteen different languages, the *Reader's Digest* reaches more people than any other publication in the world.

It claims to be the largest, most widely read, and possibly the most influential publication in the world. Perhaps all but the last part of this claim is justified.

For *The Upper Room*, a bimonthly magazine published in Nashville, Tennessee, has become one of the world's truly influential publications. The story of its growth and success is also "of lasting interest."

Every day more than 75,000 copies of *The Upper Room* go into the mails. In addition, there are foreign-language editions, thirty-seven in all. There are editions in Chinese, Japanese, Korean, Armenian, French, and Spanish. *The Upper Room* reaches into every continent and all the nations on the continents.

During World War II a special German edition went to 300,000 German prisoners of war in America; United States Army chaplains distributed 250,000 of these copies. During this period and during the Korean War, a pocket edition, numbering in the millions of copies, went to hundreds of thousands of American fighting men.

Copies have been found on the bodies of American soldiers killed in action.

Copies have been taken into the dismal horrors of Communist prison camps. Exhausted refugees who find their way into Free Europe, South Korea, or from Communist China to the haven of Hong Kong have carried their copies on the long escape journey. The traffic has been two-way: *The Upper Room* has crossed behind the curtains of Communism.

What is the magic behind this success? What formula has created a circulation of over 3,000,000 copies of a religious publication? *The Upper Room* contains no dramatic stories of present-day people, events, battles, or intrigue. Its format has changed but little from the first issue in 1935: a scripture reading; a brief inspirational story of perhaps 175 words; a prayer for the day; a thought for the day.

Issued every other month, it has these simple features for each day of the year, for every year. The romance of *The Upper Room* is that its contents, so simple yet so fundamental, should have proved so needed throughout the world. The drama is there—in the stories of men who have carried it into combat, sometimes to death; in the refugees who considered it so valuable that they added it to the simple necessities of a perilous escape. But the real drama is in what a publication of daily devotions has done for millions of individuals—for families under tension and about to fly apart; for alcoholics; for men and women faced with sorrow, tragedy, difficult decisions.

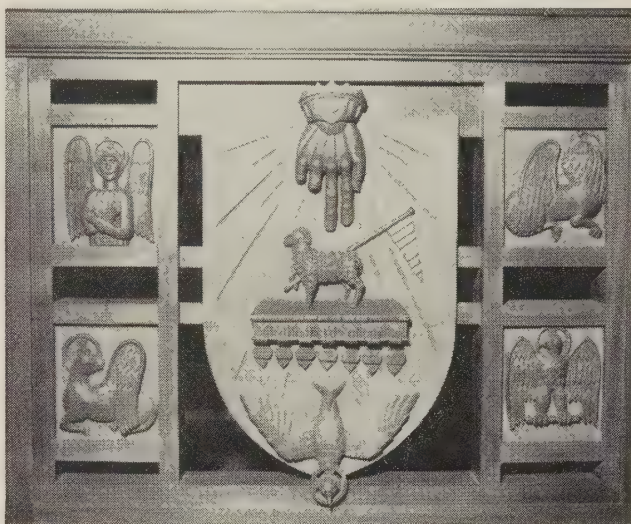
In brief, it has taught people how to approach God. It has united families in daily prayer and devotions. It has taught men how to pray. It has made the Christian message vital to thousands of everyday people.

The Upper Room reaches, and serves, the lonely rebel in the Cuban mountains, the pastor and members of a rural church. It helps the soldier stationed in a lonely and far-off land; it comforts the prisoner. It has brought hope to homeless refugees and has increased the faith of the rich and the privileged.

Mr. Caldwell was born in South China, the son of missionary parents. He was graduated from Vanderbilt University and served for some years in our State Department. As an author he has had articles in "Saturday Evening Post," "Reader's Digest," "Coronet," and other magazines; and he has written several books, including "A South China Coast Family." At present he and his family reside in Nashville, Tennessee, where they are good members of Calvary Methodist Church.



A view of the chapel which is visited by more than 3000 people every month.



Detail of the chancel gate. At the center, the Trinity; at the four corners, the four evangelists; at the bottom, the heaven-descended dove.

The writer personally has seen *The Upper Room* in a shrapnel-scarred church on Quemoy Island; in the homes of Korean Christians; on the desk of a Japanese executive; in the reading room of a crowded Hong Kong orphanage. Conceived by a Methodist minister, it has become a devotional guide for all Christendom and thus has had a powerful impact on the ecumenical movement.

It was born twenty-five years ago. Dr. Grover Emmons, a secretary of the Methodist (South) Board of Missions, had often noted how few church members knew how to lead in prayer. He knew that too few Christians read the Bible, that few families had family prayers or devotions. Perhaps church members needed help in praying, in reading the scriptures, in learning about the Bible, in making their religion a part of daily living.

For Family Use

Dr. Emmons decided to put together brief and understandable interpretations of Bible texts, simple prayers, suggested readings, inspirational thoughts. His was a task designed not for ministers and theological students but for Christian families everywhere. Perhaps, given help, people could be encouraged to pray together, to begin each day with a simple devotion.

The first collection of devotions was ready for the printer before there was a name for the publication. It is doubtful that Dr. Emmons could have envisioned anything that would be permanent. Other devotional guides had failed. Perhaps he thought of a few editions that might be helpful for a year or two.

The first edition was in the printer's hands when Dr. Emmons had to attend a meeting in Centenary Church, Rich-



The "alone with God" prayer room which is very close to the Upper Room chapel.

mond, Virginia. Listening to morning devotions by Reverend John W. Smith based on the experiences of the disciples on the day of Pentecost, he got the inspiration for the name. What better selection than "The Upper Room"? For it was here that the first communion took place; it was in this upper room of long ago that the washing of the disciples' feet took place; it was here that Pentecost took place. Dr. Emmons wired the name to the printer in Nashville.

Dr. Emmons and his associates ordered an initial printing of 100,000 copies. The price was five cents a copy; recently it was changed to seven cents. Two Methodist bishops, Arthur J. Moore and Ralph S. Cushman, went forth literally as subscription salesmen. They spoke in scores of churches on the need for family devotions; they told how men and women could enrich their lives and those of their loved ones by learning to pray and worship together.

What began as a little booklet of meditations grew with astonishing speed. The second issue ran to 160,000 copies; the third press run was 211,000. Within a few months *The Upper Room* miraculously reached the four corners of the world. Requests came in for foreign-language editions. By 1951 there were eighteen editions, and over one hundred million copies had been printed.

Thirty-Seven Editions

Today there are thirty-seven editions, a regular press run of over 3,000,000 copies, and perhaps 10,000,000 readers. Each day between 75,000 and 80,000 items are mailed from Nashville headquarters. All of this vast volume does not consist of *The Upper Room* only. In recent years it has become apparent that there is a great thirst for devotional materials. This need is being met with other publications. There is a pocket book of prayers by Bishop Ralph Cushman, "The Devotional Classics Series," and a book of prayers for children, "The Comfort Series." Sales of these publications have now gone into several million copies.

The Upper Room also produces radio devotional transcriptions carried by over a thousand stations. It is collecting the finest library of devotional materials in the world. The publication has its own Upper Room, a lovely chapel which can be visited by anyone, for prayer, for meditation, for special communion services. The chapel is the focal point of The Upper Room building and The Upper Room activities, and it is visited annually by thousands.

What does the success of this publication mean? It is obvious that Christians everywhere need help in planning personal and family devotions. It is obvious

that there has been a great growth in family worship, not only in America but all over the world. It seems obvious, too, the *The Upper Room* has played a part in this growth, in re-establishing the old patterns of family worship.

The editorial staff receives thousands of letters from people who have been helped. There are remarkable testimonials from men and women who write that family worship has saved a marriage, has brought a broken family together again. Alcoholics have attributed their victories to the reading of a prayer, a passage of scripture. Time and again the letters state simply, "I cannot live without it."

Over 70,000 churches use *The Upper Room*. Frequently subscriptions for all members are a part of the regular church budget. One church with a membership of four thousand families provides subscriptions for its complete membership.

In addition to bringing families and church members into closer relationships, *The Upper Room* has had an impact upon the relations of denominations. It is in no way a Methodist publication. There is no denominationalism in its contents. This little publication is able to cut across the geographical, political, and philosophical boundaries that so divide and fragment our chaotic world. It serves as one uniting force; its simple message appeals equally to the neutralistic Indian, the anti-Communist Korean or Formosan, the nationalistic Cuban or Brazilian. To reach its readers in India, it has editions in six different languages.

Meets World-Wide Need

The Upper Room is successful because it meets world-wide need. It is successful because of its simplicity, because so much thought and planning go into every issue. It is a product of its own devoted staff, but others all over the world also contribute. Last year 311 different writers contributed the meditations which are a part of everyday's message.

There have been three editors during a quarter of a century. Following Dr. Emmons' death in 1944, Dr. Roy Short was elected editor and served until 1948. He is now Bishop of the Nashville Area of The Methodist Church. Since 1948 Dr. J. Manning Potts has been editor. Associated with him are 125 men and women—writers, administrators, clerks, and typists—who put all the care and planning into their work that one would

expect to find in a great commercial publishing enterprise.

For the writer there is special drama in those who make the foreign editions possible. There are missionaries, native pastors, even businessmen who keep *The Upper Room* a potent force all over the world. These foreign editions cannot pay their own way. In some cases editions must be mimeographed or even distributed as typed carbons.

In Hong Kong, T. C. Woo edits the refugee Chinese edition. Mr. Woo, himself a refugee, has for years been manager of the Otis Elevator Company in China. He has a master's degree from Columbia University and was for years chairman of the board of trustees of Nanking University. Before he could begin his task, Mr. Woo had to find some refugee issues in order to refresh his memory as to content and style. His 1953 Easter number was still dealing with 1952 subjects. But in time Mr. Woo caught up, and the Chinese edition became a Hong Kong publishing sensation. For one thing, it was out on schedule, something unusual among Chinese publications. Above all, it was readable, written in the style of newspapers and magazines, which made the age-old message of Christ come alive for people with all degrees of education.

The Chinese edition has between four and five thousand circulation; it cannot pay its way; it can hardly be termed a great publishing success. But copies reach Formosa, five hundred of each issue going to Free China's armed forces. And other copies bridge the gap between the Chinese Christians of Hong Kong and Formosa and those scattered throughout Southeast Asia. *The Upper Room* goes wherever there are Chinese Christians: into Malaya, Singapore, Borneo, and Indonesia. Each issue finds seven hundred copies mailed to the United States and to South America where there are Chinese Christians.

When T. C. Woo was asked to become editor of a refugee devotional magazine, he demurred. "I am a business man," he said, "and just a small-potatoes layman, too."

But like others, in Nashville and all over the world, T. C. Woo, small potatoes or not, has been able to participate in one of the most outstanding success stories of religious publishing. The men of *The Upper Room* have played their part in the religious upsurge that has swept the world. They have helped thousands of families return to those days when a morning never passed that a family did not have its scripture reading, its moment of united prayer.

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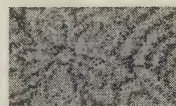
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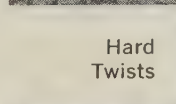
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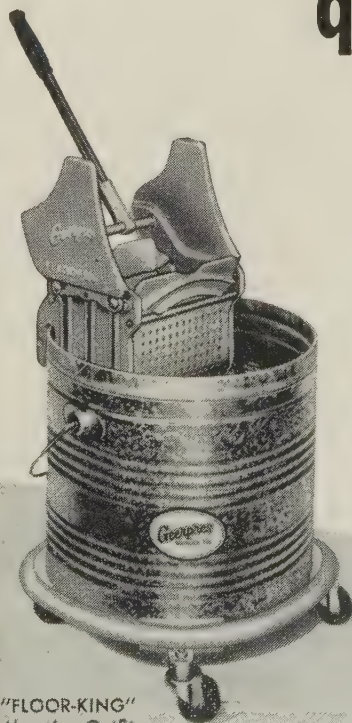
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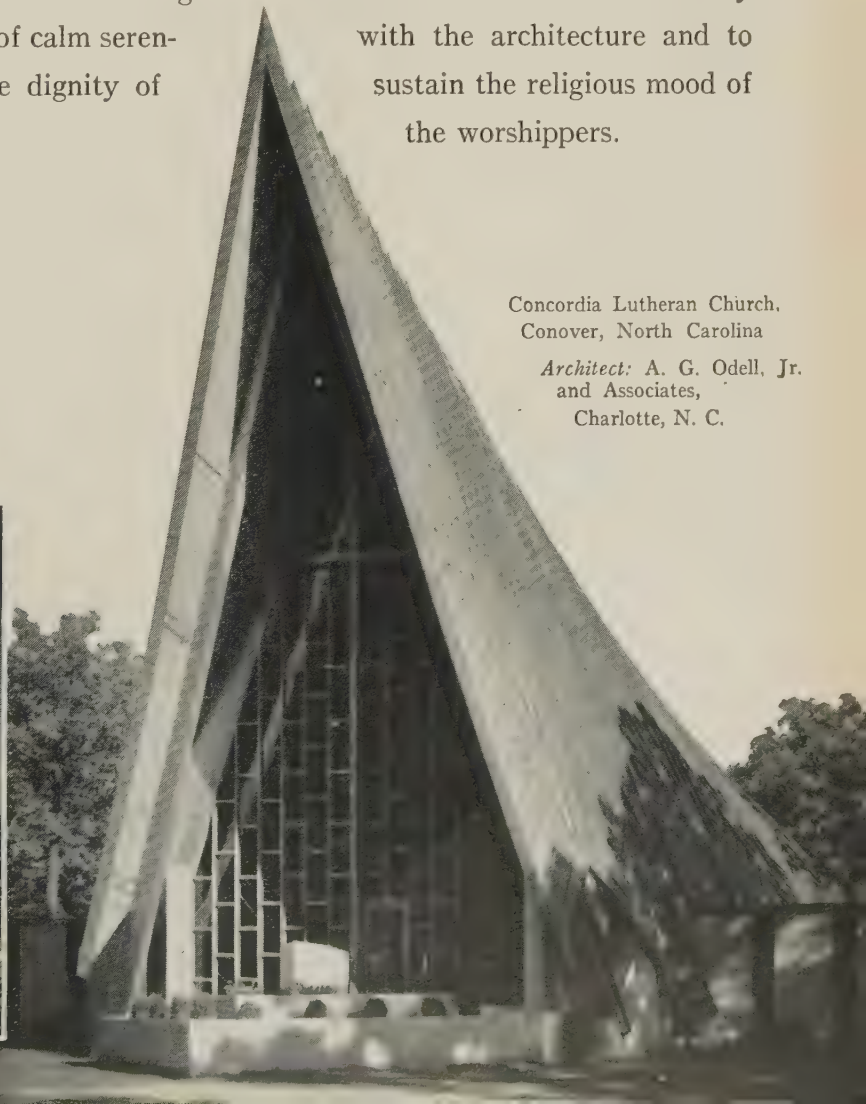
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*Architect: A. G. Odell, Jr.
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Let the People Sing!

John R. Scotford*

Hymn singing is both the most characteristic and the most popular expression of our Protestant faith. We can outsing any other religious group. Many of us achieve our most complete self-forgetfulness and our highest spiritual exaltation when lifting our voices in Christian song.

In the life of the church, hymn singing is increasing in importance. The public schools are giving us a musically literate generation. Today's youth love to sing. As we emphasize the place of worship in the Christian life we magnify the role of music. Singing is one of the most popular paths into the presence of God.

The function of music in the church is undergoing a radical change. It is ceasing to be a spectator sport. Paid quartettes are almost extinct. Beaming, bosomy, trilling, attention-claiming soloists are departing from the house of God. The choir loft is no longer a vocal gymnasium for the performance of musical acrobatics.

Church music is going democratic. Ministers of music are better paid and more highly honored than ever. Yet their job is not to train songbirds for dizzy flights but to develop the musical capacity of ordinary people of all ages in such a way as to strengthen the worship of the church. Choir members commonly serve for a limited number of years, but they sing hymns all of their lives.

This brings us to the central questions which we wish to consider: Why do some congregations sing lustily, while others just stand there holding hymn-books before them? How can we achieve a more general participation in the sacrament of song? These are practical but puzzling questions.

Many musical surprises meet anyone who travels about among the churches. Preconceived notions have a hard time. We have heard a fashionable congregation in a Boston suburb drown out a

large choir. We have encountered Methodist church schools which were heeding the exhortation of the mythical Harvard cheer leader who said, "Be loud enough to be audible but not so loud as to be vulgar!" The effectiveness of congregational singing cannot be charted on the basis of geography, theology, or the size of a church. There are few rules and many exceptions.

We will approach our subject negatively by considering reasons why people do not sing in church, and then we will make some case studies of situations in which they make the echoes ring.

Poor Acoustics

The discouragements to hymn singing are both physical and psychological.

The widespread use of sound-absorbing materials has made many churches discouraging places in which to lift one's voice. On the basis that "sound treatment" would improve any church, congregations have been persuaded to cover their ceilings and walls with soft plaster, acoustical tile with little holes in it, or soft, spongy wall-board. These materials can all be highly useful in the right place, but that is not where people are expected to sing. A large church in Ohio covered its proscenium arch with acoustical tile. A new church in Rhode Island acoustitized the place of worship but left the church school and dining area bare and noisy. Somebody victimized a Vermont church into covering its ceiling with acoustical tile and the side walls with Celotex. The result was the same in every case. The sound of both the instrumental and vocal music was soaked up by the acoustical materials. Each person felt as though he were singing a solo out in the woods all by himself, and soon became discouraged and quit.

Music needs resonance to be effective. The test of a room is clapping one's hands. If the result is a dull thud, it will be a difficult place in which to sing. If there is a crackle or snap, musical effects will be good. The remedy for a "soft"

room is to apply several coats of an oil or rubber based paint to the walls and ceiling. This will fill in the little holes and give the room "life."

Another physical handicap to hymn singing is a scattered congregation. Most of us need visible encouragement before we are willing to let our voices rise above a whisper. When the room is too big or the congregation too small, the worshipers should be encouraged to concentrate their efforts in a limited space.

The psychological hindrances to hymn singing have their roots in the pain which self-consciousness causes most of us. We have a dread of being conspicuous. The more we assume that we are lost in a group, the better we will do. This is why the conspicuous leadership of congregational singing is usually self-defeating. Unless he is unusually ingratiating, the people in the pews are distrustful of anyone who stands up in front and beats time. They fear that they may not keep step with his gyrations, and so they keep silent. A powerful solo voice booming away is even more discouraging to ordinary mortals. A quartette singing in four parts will silence any congregation. Timid souls know that they cannot add anything to such a performance, and so they keep clear of it. As a rule, most congregations will give paid singers a clear field in which to earn their money.

The value of a chorus choir in leading congregational singing depends largely on its location. If it is high and lifted up, it will have little influence on the people in the pews. If it faces the people directly, they will make only a limited response. The rule is that the nearer the choir is to the congregation both vertically and horizontally and the less the opportunity for staring at each other, the more heartily will the people join in the hymns.

Good Congregational Singing

An increasing number of churches are achieving good congregational singing. We will discuss three specific situations.

The Trinity Evangelical and Reformed Church of Bloomsburg, Pennsylvania, has both an 8:15 and a 10:45 service on Sunday morning. The day we were there seventy people appeared for the first service, and one hundred and seventy for the second; but the smaller group completely outsang the later group, and the minister said that this is always the case! The explanation is that with less of a choir and fewer people,

*Church Building Consultant, Mount Vernon, New York.

those who came to the early service felt a greater responsibility and so participated more heartily. Probably they felt that the service belonged to them. We have a suspicion that frequently the intensity with which people enter into a service is in inverse proportion to the size of the attendance. Provided that they are not too small, smaller congregations may be more effective religiously than larger ones.

In the Community Church at the Circle of Mount Vernon, New York, it is the choir that inspires the congregation to sing. Forty people process down the long aisle of a relatively narrow church. This brings the music close to every worshiper, but without any meeting of eyes. It is hard not to join in. But the most striking feature is the recession. As the choir gets toward the rear of the church the congregation is supposed to drop out and let them have the last verse all to themselves. Nearly every Sunday some folks become so absorbed in their hymn singing that they go right on singing after they should have stopped! Musically, this may be undesirable; but from the religious angle it is superb in its self-forgetfulness.

Although the new First Presbyterian Church of Stamford has been widely featured for its unusual architecture ("It looks like a whale," is the common comment), what is most notable about the church is the way the congregation sings. This would not be expected for several reasons. Presbyterians are not noted for the lusty use of their voices. A large portion of the congregation are visitors who have come to see the building. On one Sunday two of the three hymns were unfamiliar to the writer—and a new hymn is supposed to be poison to most people. Despite these negative factors, the room fairly re-sounds with song; and the enunciation of the words is much more distinct than that of most soloists or choirs. This church is worth attending just for the hymn singing. We have found three reasons for this happy state of affairs:

1. The glass and concrete of the walls and roof give the room good resonance, while the entire absence of parallel walls stops any echoes. Unless well filled, it presents some difficulties for the preacher. Musically, the room enhances every effect. Instead of diminishing the voice of a singer, it increases it. Yet the individual voice is completely absorbed in the total effect. There is no chance whatever for self-consciousness.

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2. The choir is at one end of a long room and practically out of sight. (This is a church in which solos are not sung to the congregation but as an act of worship.) During the hymns the choir was no more than a part of the congregation. They did not lead; they shared. The shape of the room—wide in the middle, narrow on either end—seemed to put the burden of the singing on the people.

3. The organist did not over-play. He could be heard above the voices of the congregation, but he did not drown them out.

Incidentally, this is an Allen electronic organ which cost \$60,000, and which fools the musically fastidious who are not in on the secret.

Good hymn singing should be built into the structure of the building. It should be encouraged by putting as much responsibility as possible on the congregation. The organist and choir should lead, but not dominate; and the more unobtrusively they do this, the better. The highest service they can render is to create a situation in which it is easy for timid souls to sing!

(the end)

Installing Playground Equipment

Norman R. Miller*

As important as the selection of the right kind of equipment for the children's playground is the proper installation of swings, slides, seesaws and other apparatus.

You may have purchased the finest, strongest, best designed and safest equipment built, but you are in for much maintenance and replacement expense if you have not paid proper attention to installation details. If playground equipment is correctly installed it is ready and able to withstand years of the most severe use and abuse.

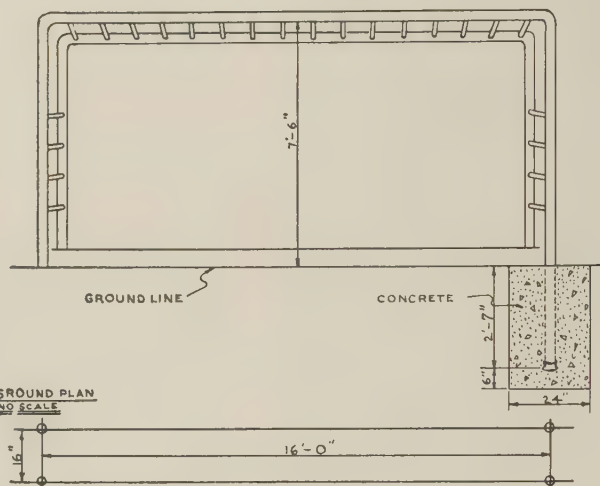
Larger than standard concrete footings as well as longer upright supports are recommended. Swing sets consisting of two to nine swings require materials ranging from two bags of cement and two-thirds yards of sand and gravel mix to six bags of cement and two yards of sand and gravel mix. The concrete mix should be three parts sand and gravel to one part cement.

Concrete footings for upright supports of swings should be 20 inches by 20 inches. Sizes of concrete footings for upright members of other playground units should be as follows: Castle tower, senior size, 12 inches diameter and 10 inches deep; double castle tower, 12 inches diameter, 10 inches deep; senior castle walk, 12 inches diameter, 10 inches deep; horizontal ladder, 24 inches diameter, 37 inches deep; slides, 14 inches by 14 inches by 24 inches deep.

It's always a good idea to get the right start. Check your equipment carefully at time of delivery. Before you sign the carrier's receipt make certain that you have received all the bags, bundles, cartons, crates and pieces as detailed in the bill of lading. Much costly time may be lost if, with a crew assembled and already into your work of installation, you find that the carrier has lost in transit or failed to deliver all the parts you need to complete assembly and installation of each unit.

While part of your crew is beginning to assemble the units, others can stake off for the excavations according to the ground plans. With the holes properly located and dug, the concrete mix can

*Mr. Miller is vice-president of American Playground Device Company, Anderson, Indiana.

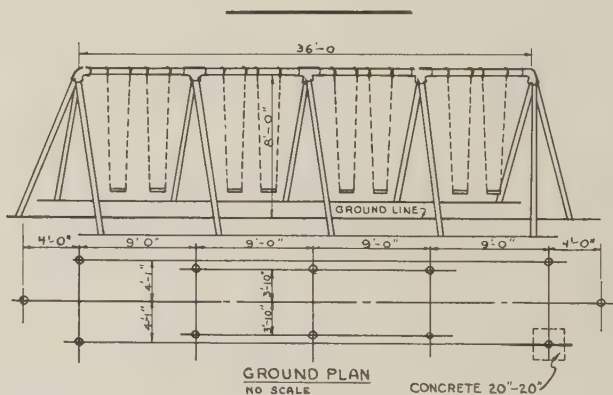


GROUND PLAN
NO SCALE

CARRIER SHOULD DELIVER
3-PIECES ASSEMBLED
4-#A-10 BASE FLANGES
4-1/4" X 2 1/2" RIVETS

INSTALLATION HELPS

DIG HOLES ACCORDING TO GROUND PLAN.
CONCRETE MIX: 3 PARTS SAND AND GRAVEL TO 1 PART CEMENT.
SUB-FOOTING: POUR CONCRETE 6 INCHES DEEP IN HOLES, LET HARDEN 24 HOURS.
ERECT THE END SECTIONS, THEN ATTACH THE HORIZONTAL LADDER.
INSTALL SO THAT UNDERNEATH SIDE OF TOP BEAM IS 6" HIGH ABOVE GROUND.
LEVEL THE UNIT, BOTH HORIZONTALLY AND VERTICALLY.
CONCRETE IN TO WITHIN 2 INCHES OF TOP OF GROUND, FILL IN WITH DIRT.
ALLOW CONCRETE TO HARDEN 48 HOURS BEFORE USING.



GROUND PLAN
NO SCALE

CARRIER SHOULD DELIVER
2-#G-8 END FITTINGS
3-#G-7 CENTER FITTINGS
12-#15 BASE FLANGES
16-#L-332 HANGERS
16-PCS. #8/O CHAIN, HOOKS ATTACHED
8-#C-13 SWING SEATS
GALVANIZED PIPE:
2-PCS. 2" X 18'-0"
12-PCS. 1 1/2" X 10'-6"

INSTALLATION HELPS

LOCATE HOLES ACCORDING TO GROUND PLAN DIG HOLES AT SAME ANGLE AS SUPPORT PIPES.
CONCRETE MIX: 3 PARTS SAND AND GRAVEL TO 1 PART CEMENT.
SUB-FOOTING: POUR CONCRETE 6 INCHES DEEP IN HOLES, LET HARDEN 24 HOURS.
ASSEMBLE THE UNIT, TIGHTEN ALL FITTINGS, THEN LIFT ENTIRE ASSEMBLY INTO HOLES.
INSTALL SO THAT UNDERNEATH SIDE OF TOP BEAM IS 6 FEET HIGH ABOVE GROUND.
LEVEL THE UNIT, BOTH HORIZONTALLY AND VERTICALLY.
CONCRETE IN TO WITHIN 2 INCHES OF TOP OF GROUND, FILL IN WITH DIRT.
ALLOW CONCRETE TO HARDEN 48 HOURS BEFORE ATTACHING APPARATUS.

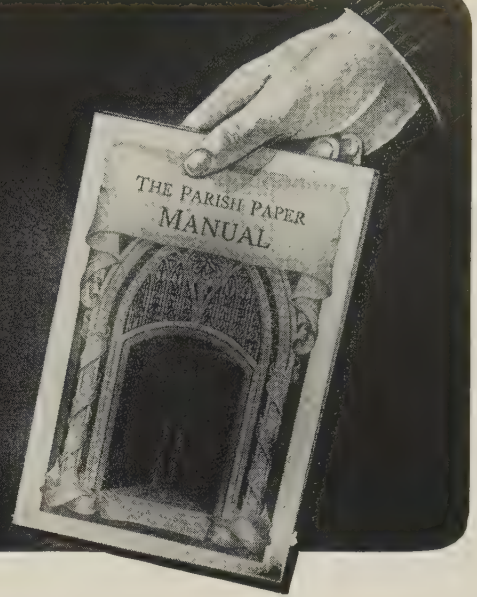
Detailed instructions for installing (top) horizontal ladder (bottom) swings.

be poured. While the mix is still wet, the units—now assembled but all fittings kept fairly loose—can be lifted

into position and set down into the concrete.

(turn to page 22)

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The slide will soon be completed.

Alignment of all frame members is of paramount importance, to assure both the best appearance and maximum structural strength. So, while the concrete is still wet and the fittings still loose, a level should be used on all frame members to bring them into perfect alignment and to make sure that top beams are level and straight, with the vertical supports perpendicular to the ground. After alignment, the fittings can be pulled down tightly and the concrete allowed to harden.

No apparatus should be attached to the frames nor should any playground unit be placed in use until the concrete footings have hardened thoroughly. Forty-eight hours is the minimum time that should be allowed; seventy-two hours is much better.

With the installation prints as guides, playground equipment can be installed in a relatively short time. For instance, three men can install swing sets of the various standard sizes in four to six hours; combination units in five to six hours; castle towers in three to six hours; and slides in three to six hours.

Concrete around the base of all frame support members should be troweled smooth and somewhat conical so that it is highest around the pipe. It is recommended that at least four inches of turf cover all concrete footings. The turf should be covered with tanbark, sawdust or shavings to cushion falls from the apparatus.

(the end)

For the Minister's Wife

How to Be Your Own Self

Marguerite E. Wright*

The minister's wife has been told she should acquire a really imposing array of skills. She ought to drive a car, type expertly, run a mimeograph, do bookkeeping, be a public speaker, know how to teach, be able to make one dollar do for three, be a good housekeeper and a fine cook, raise children, etc. All this so she can be an efficient and, if possible, beloved minister's wife. Now how about being herself for awhile? She can have a lot of skills, but no time—or incentive—to be herself.

"Do you like your pastor's wife?" I said suddenly to a friend of mine.

"Oh yes!" she replied eagerly. "She's a wonderful minister's wife!"

"What kind of woman is she?"

"I don't know what you mean," she said, bewildered. "She is well fitted to do all her work and very pleasant and kind—"

"Have you ever been to see her?"

"No," my friend admitted, "only when she entertains or has meetings of some sort."

"What color are her eyes?" I pursued. My friend bridled.

"Really, I don't remember, and I don't see what you are trying to get at."

"Yes, you do," I said dryly, "or you wouldn't be getting mad at me. The fact is, you don't know her as a person at all. You don't know her likes and dislikes; what she wants or needs; what her dreams are, or her despairs either. She is your pastor's wife, but she is not your friend because you have failed to look for the woman beneath the profession."

"Well, I never thought much about her except just as our minister's wife," my friend finished lamely.

That's it, girls. You can disappear, buried under your husband's career. The psychologists are going to hate me for this, but there are ways you can project yourself as a person. Just for a change in your life, try these:

1. Next time you meet a parishioner, don't break your neck to talk about his

family, his health, his problems, or his new possessions. Talk about yours instead, even if you have to hold onto his coat to keep him. Inform him or her, and as the young folks say, "bend his ear." Don't be a bore, but practice talking about yourself for a change. Try to be amusing and happy if you can, but definitely project yourself.

2. Express your opinions about things for six months. Never mind that the club is mostly Republican and you are a Democrat; that the Ladies' Aid doesn't want to buy a new stove for the parsonage and you do, etc. You can say what you think agreeably, can't you? Then say it!

3. You've bought clothes "suitable" for a minister's wife, haven't you? All right! You can't throw them away. But buy and wear that red hat. Get that costume ring you like, even if it is a "fake." Wear the cosmetics you want, not what some group thinks you ought to wear.

4. Plan your own activities and do not let yourself be pushed into duties that may not fit your ability simply because someone says it is expected of you. Don't sing in the choir when you have no voice; don't teach if you aren't trained, etc. Get the skill first and then try out the duty. Experience alone is indeed a hard teacher. Too hard.

5. Have a hobby and some friends in no way connected with the ministry or with church work. Wouldn't you rather be the painter who is a minister's wife than the minister's wife who paints? Follow your own tastes in developing a hobby. Have what you want for a change.

6. If you don't have any money, get a job. Forget the Victorian bogey "what will people say?" I see no reason why the minister's wife can't have a job if she can arrange her private life to give her time for it. It's her husband's time which belongs wholly to the church, not hers. Most ministers' wives make excellent employees as teachers, librarians, in selling and in business.

(the end)

*Mrs. Wright is the wife of an Evangelical and Reformed minister and resides in Altoona, Pennsylvania.

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(continued from page 10) FACING OUR DENOMINATIONALISMS

the preoccupations with the ecclesiological church. We must be on guard against the churchly functions of the denominations which have been stripped from the one church, at least in certain ways. Christ did not give to any one part of his church, but to the whole church. Our denominations have indeed usurped churchly functions and "thereby banished His Body itself to a realm of invisibility and impotence. Denomination is a neutral term, lacking content, used only to identify or denominate. It is in the churchism that the sin of our divideness consists. This is a Christian sin and every denomination shares its guilt." (Dr. Morrison) It was by-passed at Oberlin for the nature of the church itself. There is need for all to return to Christ in complete loyalty and mutual sharing.

So much of our program is tied up with denominational structures, loyalties, and lingo that we march up cooperative hill after hill and see the high visions, only to separate into sectarian tribes before we go up and possess them.

To what extent do the extension policies of our denominations exemplify in cooperation some new perception of the meaning of the doctrine of the atonement which all alike profess? The power struggle of Jesus on Golgotha was on a much higher plane than we ecclesiastical bureaucrats put it in our practice.

What inadequacies of the "sub-churches"! To me, to equate denomination and church is heresy. This is investing the part with the dignity and sanctions of the whole. It is snobbery, exclusiveness; it is the sort of superiority complex that has talked about barbarians, gentiles, foreigners, and all sorts of folks kept out of the circle of our own proud self-sufficiency.

Facing Up to Our Denominationalisms

Against this dilemma of denominationalism what can we do?

We can develop both a fellowship and a climate in which more reunions can be realized. We need to enlarge the scope of our cooperation and our united service with new conviction that the sin of denominationalism is "churchism." There should be an evangelistic reason for us to bear witness before America and the world that we have one unifying Christ.

We must face the waste of men and

resources and the impoverishment of our Christian experience due to separateness. We must be clear as to where the sin rests in calling denominations "churches." Precisely that, and no more.

To get at our "ultra-denominationalisms," however, we must do what Mr. Truman Douglas, executive vice-president of the Board of Home Missions of the Congregational Christian Churches, advocated at St. Louis (General Assembly of National Council of Churches, December 1957): "The denominations must re-examine their obligations toward the whole conciliar movement." The councils are not just servants; they are also judges. Structural bonds of ecumenicity, he feels, have been burst. Let's recognize, then, their form of authority which is conferred upon them by the commitments to our best leaders.

The denominations need to defend the integrity of their "professions" and convictions. We need also to reappraise the meaning of the conciliar movement, as one antidote to sheer denominationalism.

Let's not turn trivia over to councils, but really give them big jobs which can make our denominations come more alive in ecumenicity.

Assign tasks which are of the highest moment for the life and welfare of the denominations in the mission of the churches. Councils are magnificent agencies of Protestant cooperation. We have distorted systems of values in our denominationalisms. Let councils lift up and teach us to value these instruments of common life and action "so highly that we no longer dissipate our united strength by consigning them to ecclesiastical busy-work, but use them to serve the central concerns of the church and the gospel." (Douglas)

"Finally," says Douglas, "we need to bring to our sharpened understanding of the conciliar movement a renewal of the apostolic gift of expectancy." Indeed, where is our expectancy?

Let's face in our denominationalisms the true mission of the church, which requires the united resources and dedication of all the denominations.

As we face our denominationalisms we must be honest, fair, and bold about evaluating our denominations—their distortions and overemphases.

A new day is upon us in Christendom, demanding far more Protestant solidarity and less and less denominational preoccupations. This is facing our denominationalism realistically and in a Christlike way.

(the end)

Etiquette of the Vacation Exchange

Howard Lee*

The writers of this piece have reason to be grateful to *Church Management* and the Ministers' Vacation Exchange for many delightful vacation adventures. For more than twenty years this service has been the principal source of our summer plans. We have traveled east, west, north, and south. We have met fine friends on arrival at the vacation base, have enjoyed our stay as we explored new areas during the week or restfully persued another preacher's library, and have received a lift from preaching to a strange congregation on Sundays.

Our own congregation has also enjoyed the changes: new voices from the pulpit, fresh homiletical approaches, and new folks at the parsonage. In most cases it has worked out happily for all concerned, but the few disappointments have taught us some "dos" and "don'ts" that help to make the experience satisfying on both sides. We pass them on for what they may be worth in the hope that they may serve as guideposts to happy vacationing for you. Most of them add up to single applications of the golden rule—just kindly consideration for others.

I

First, reach a decision and get your arrangements settled as early as possible. Make your agreement to exchange or supply and, having made the agreement, stick by it. When you start getting offers, don't try to keep half-a-dozen dangling in the hope that something even more attractive may turn up. It probably won't, and even if it should you can put it on your list for exploration next year. Thus you allow others to get their own plans settled, and at the same time you can go on to enjoy the anticipation of your trip. We have made it a rule to send a "yes" or "no" reply to all queries, and to do it within a week of

receipt.

It is well to have a clear understanding as to whether an honorarium is involved, who pays the house utilities, and what responsibilities are to be assumed regarding care of the lawn and garden. Of course, any bills contracted while you are a guest should be paid before you leave—laundry tabs, TV repairs, telephone tolls, and the like. If your family broke the bowl of the electric mixer or some other such household item, it should be replaced or reparations made, along with due apologies.

II

When you arrive, keep in mind that you are guests in the home of another. You should let your hostess know at the outset how many of your family will come to occupy her home, the ages of the children, and whether or not you expect to bring any pets. Incidentally, it is a good idea to park your dog or cat with a neighbor for the period; you will enjoy your trip a lot more, and your hostess will be grateful. Another suggestion: Don't yield to the temptation to invite your home congregation to visit you at your vacation home. Your hosts probably would not appreciate a string of your friends and relatives coming into their home while they are away, unless it has been agreed upon in advance.

It is wise, also, not to entertain folks of the vacation church in the parsonage. The persons you invite might be the very ones your hostess would prefer not to have in her home. So if you feel obligated to do some entertaining, take your guests out somewhere, maybe on a picnic. In every respect use the home where you are guests as you hope the folks at the other end are using yours.

Before you leave home, your own house should be spic-and-span, and you have a right to expect to find it that way when you return. It is a thoughtful or projected plans of the church. You

(turn to next page)

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To introduce himself, the chaplain for the week carries a small folded card which shows his responsibility. The inside pages and back of the card contain hymns and prayers. The most effective prayer, on the back, is worth repeating here.

O Lord of life and health, help me in my pain and distress to trust Thee and Thy mercy. Give me patience and courage, and according to Thy holy will grant healing and strength not only to me but to all who are in this hospital. Bless the doctors and nurses, and all who serve here. Make me know that all things work together for good to them that love Thee. Forgive my sins and keep me close to Thee now and evermore. Through Jesus Christ. Amen.

(continued from page 25)

ETIQUETTE OF THE VACATION EXCHANGE

kindness, also, to leave a note for your guests explaining any idiosyncrasies of household appliances and listing the names and phone numbers of the electrician, plumber, doctor, etc.

III

This suggestion concerns the preacher himself and filling the bill at the church. Unless otherwise stated, you may assume that you are only to conduct the scheduled services and care for pastoral emergencies. Even if some of the people ask you, don't feel that you must give your opinion about the pastor, his program, or projected plans of the church. You

may abominate the order of service, the hymns scheduled, and the way the ushering is done; but it will give you little concern if you keep reminding yourself that you are only the vacation fill-in. Your sermons will be more keenly appreciated if kept within the framework of local custom. And you will make no enemies if, in departing, you give the pastor a build-up; it will sharpen the sense of expectancy among his people toward his return.

An example of how not to treat a vacation exchange is the following case. A minister and his wife had negotiated and agreed upon an exchange for a month. They arrived on schedule, but with two unmentioned small children and a huge dog. After giving the parsonage a beating for two weeks and filling only two Sundays in the pulpit, they announced their dislike for the community, the weather, and the church and departed for a resort, leaving the house in a mess, several bills unpaid, and the congregation bewildered. A local supply had to be engaged for the remainder of the period. When the pastor returned to the resulting chaos at home, having faithfully fulfilled his part of the bargain, he swore, "Never again." Can you blame him?

On the other hand, we remember our first exchange. When we arrived at our vacation home we found the key in the appointed place, a welcome note on the hall stand giving all necessary information, and the house as clean as a pin. The church people had been prepared for our coming and gave us a hearty welcome and an attentive hearing. At the end of the vacation when we returned home, our own place was just as neat as we had left it; you could hardly tell it had been occupied. A note of thanks was on the desk along with money for a long-distance call that had been made over our telephone. Even the refrigerator was stocked with fresh groceries for our first meal! At the church we were told about the very fine folks who had been at the parsonage and the inspiring sermons that had been preached from our pulpit. Such an experience made us look forward to working out an exchange again the next year.

Through the years we have tried to conduct our exchanges on these simple golden-rule principles; nearly always we have been repaid in kind and have often been rewarded with invitations to return again. Observe these simple considerations and our guess is you'll have happy vacation exchanges, too.

(the end)

A Sermon on

Mastering Life's Tensions

Eugene Dinsmore Dolloff*

Be still, and know that I am God.
—Psalm 46:10

Ours is an age of terrific tensions. Worry, fear, confusion, and insecurity are characteristic of our day. Witnessing to these are the increasing instances of coronary and mental afflictions together with the incredible number of broken homes and divorces and an almost universal sense of frustration.

Two facts stand out in the boldest possible relief: The debilitating tensions of life are rapidly multiplying, and each person has a breaking point. Stretch a rubber band continually beyond its capacity and it will break. So with life.

These facts are transparently realized. To cope with the situation an amazing variety of devices are manufactured, advocated, and advertised. These run the entire gamut from aspirin to alcohol, from telepathy to tranquilizers, and from hobbies to holidays.

Five hundred aspirin tablets are consumed by the people of the United States every second, forty-four million every day, and between fifteen and sixteen billion annually, at a cost of \$48,000,000. Were the figures on all types of pills, powders, and liquids employed for similar purposes combined, the total would be incredible. In response to my question, "How many 'quieters' are taken daily by the American people?" a widely known medical specialist said, "I would not venture a guess in terms of numbers, but in weight they are several tons."

That these concoctions, some of which are of undisputable worth, are sadly inadequate to master or even control our current tensions is graphically proven by the appalling increase in broken bodies and minds.

*Minister, The First Baptist Church, New Bedford, Massachusetts.

At a recent medical conference in Boston, Dr. Harold G. Wolff, Cornell University neurologist and authority on migraine headaches, said, "Nothing that comes out of a bottle will cure a headache . . . To cure them means resolving the life problems causing them."

But there is a way by which life's tensions can be mastered, a therapy which is always effective. God is the physician; his prescription is, "Be still, and know that I am God." Not only is this written so plainly that any person can read it accurately, but it can be filled "without money and without price." It will be altogether wise for each of us to examine this all-curative prescription amid the tensions of life.

Quietude is the archenemy of tensions, or tensions will vitiate quietness. These qualities are mutually exclusive; they never mix, never fraternize, never compromise. Therefore, the initial step toward the mastery of tensions is to "Be still."

This fact is clearly recognized by the medical fraternity. Only as the patient can be induced to "take it easy," to relax, can the largest therapeutic value of the physician's service be gained. "Relax" is the master word in the field of psychiatry. To a pronounced degree these professional men have learned the potency of the primary directive of God, "Be still."

Stillness is extremely productive. Observe the gigantic transformation of the spring, the resurrection of what appeared a world of dead vegetation. Yet, never a sound is heard. Far-flung wheat fields as well as tiny gardens grow and produce—noiselessly. Stand among redwood trees of incredible proportions on the West Coast, and know that their fabulous growth was achieved in silence. The human body is far and away the most marvelous of all "machines," developed without creak, rattle, or other



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sound. The mightiest of all gifts presented the world was not a destructive hydrogen bomb, but the Babe of Bethlehem. Most fittingly we sing, "Silent Night." God never makes a mistake. He says first of all, "Be still—"

Why? "—and know that I am God."

Only superficial things are learned in the midst of noise and confusion. He who would acquaint himself with and truly know the imponderables of life must first "be still."

This has been the fixed pattern of the ages, the gateway through which a person must pass if he is to know the Eternal. For this there is neither short cut nor substitute. Human "pull" has no efficacy for knowing God.

Only when the boy Samuel lay on his bed in silent expectation did he hear God calling him. Out of the stillness did he hear and answer, "Speak, for thy servant heareth." Shivering with fear and frustration was Elijah at Mount Horeb. He desperately needed God's help by which to overcome the tremendous tensions of his life. A violent wind roared over the mountain; a fearsome earthquake followed, and then an awesome fire; but in none of these did the prophet contact God. After these agencies of noise and confusion had passed, leaving his soul strangely quieted, Elijah heard "a still, small voice."

On his way to Damascus to destroy the followers of "the way," Saul the persecutor experienced a transforming encounter with God. No man was ever more quickly or completely converted; in that strategic moment he became Paul, probably the most effective propagator of Christ ever produced. But before his commanding ministry began it was imperative that he spend several years in the wilderness of Arabia. There he was "still" before God.

What about those "lost years" in the life of our Lord? Eighteen years separated his experience as a lad in the temple and the day when he began his matchless ministry. Frequently this period is referred to as "the years of silence." Reverently and prayerfully many have sought to outline the words and works of Jesus during that interim. No one will ever know whether or not these efforts are genuinely revealing. But of one thing we can be assured: Those years afforded our Lord opportunity to "be still," and increasingly come to know God. Out of the silence of that period he gained mastery of life's imponderables. This is highly suggestive of the power gained whereby during his public

ministry, even to the very end, Jesus always mastered the tensions which sought to destroy him.

What Can We Know about God?

First of all we can know, and that beyond all peradventure, that God is. The importance of this knowledge is beyond all possible computation. In this age of materialistic philosophy it is extremely easy for a person to become agnostic, even atheistic. "If there is a God, why—?" This question, in one of many forms, is constantly being cast into our faces. He who practices the fine art of being still is blessed with the satisfying knowledge of an unconquerable faith that God is—that God is the supreme Reality. One becomes fully convinced that this universe was not accidentally jumbled together by some blind, impersonal force; but rather it is an incontestable revelation of the measureless creative mind and power of a personal, loving God.

Even in one's darkest hours one can be unalterably sure that God is. A broken-hearted young husband had just buried his wife. That night he and his six-year-old lad retired, in silence and loneliness. Many minutes passed. Then the lad reached his arms in the direction of his father, saying, "Daddy, are you there?" Words of loving assurance were spoken, after which the sorrowing father stretched his arms hungrily upward, saying, "Father, are you there?" In an instant he was fully assured. Life's tensions are strangely lessened through the knowledge that God is—beyond all doubt or question.

We can also know that God is an all-loving God—not an arrogant, despotic, vicious, selfish Being, but the heavenly Father, loving all his children always. Because God says, "I have loved thee with an everlasting love," every person committed to God can unhesitatingly respond, "When my father and my mother forsake me, then the Lord will take me up."

Violation of the will and wish of God—sin—produces many of life's gravest tensions. Few people, if any, need to be reminded of this fact. Sin is self-recording, self-revealing, self-condemning. Into this grim picture can come a consciousness of the endless, merciful love of God. The compassionate divine Spirit says, "Come now, and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Then, too, the person who is still before God, who sincerely waits upon the Eternal, will come to know that God is all-powerful. No person, even the most expert, can adequately appraise the power—the inhuman power—locked in a single hydrogen bomb. Marvelous beyond words is it to know that the power of the most destructive of all agents devised by human skill and ingenuity constitutes the acme of weakness in comparison with God's limitless power. Jesus did not speak idle words when he said, "All power is given unto me in heaven and in earth."

Wonder of wonders! All the infinite, boundless, eternal power of God is fully, freely, gladly, yearningly placed at the disposal of any person who wills to honor the divine directive, "Be still, and know that I am God." Not aspirin, not alcohol, not barbiturates, not tranquilizers, but God!

The first Christmas sermon began with, "Fear not." This peculiarly significant admonition was constantly reiterated by our Lord throughout his gracious ministry. Today he says the same to any soul who will "be still." The hymn writer accurately reflected the assurance of the Savior when he wrote:

**The soul that on Jesus hath
leaned for repose,
I will not, I will not desert to
his foes;
That soul, though all hell should
endeavor to shake,
I'll never, no never, no never
forsake.**

Yes, "a mighty fortress is our God, a bulwark never failing." Therefore, though surrounded by the merciless foes which are productive of confusion, fear, worry, frustration, and insecurity, the person who waits upon God is enabled to testify, out of rich faith born of glorious experience, "The Lord is my shepherd; I shall not want." Through personal knowledge he can and will witness to the profound truth of the divine pronouncement, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."

Tensions can be mastered! Not by decrees and devices of the human mind, however clever and wise these may be; not by prescriptions written by competent physicians and filled by accurate white-coated pharmacists. This blessed attainment, hungered and thirsted for by the masses of humanity, can come only by being still before and knowing God.

It is just that simple! It is just that profound! It is through rendezvous with the Eternal, through heart-to-heart encounters with God, that one can hear "a still, small voice" saying, "Peace, be still," and become the recipient of "a great calm." Confusion gives place to orderliness; fear is replaced by faith; frustration is enslaved by the attainment of blessed objectives; and insecurity slinks away before the victorious power of indomitable security.

Yes, tensions can be mastered! Send forth this marvelous news by every possible means of communication. Let it headline every newspaper, every magazine. Major it on every radio and television presentation. Give these glorious tidings to every wind and wave. Ever and always keep sharply in mind that this priceless victory comes only to those who major in the finest of all fine arts—loyalty and love to the divine challenge, "Be still, and know that I am God."

(the end)

PARABLE

If holiness were banned, as in those dark sad countries lying underneath the terror, if we must show for each persistent error of psalm or prayer a newer truncheon mark . . .

then we should gather in a secret room for stubborn witness, and let nothing hinder,

or flaming with the Spirit like a tinder, march openly to face a martyr's doom. But all this heavy price was once assessed, and paid, and left us in a rich bequest.

So here the square white churches at the center

of little villages stand open wide bright Sabbath mornings, to receive the tide

of grateful freemen . . . and a dozen enter,

perhaps, a little late and half begrudging

their time. They mouth the hymns, and with devout

heads bent in worship, busily work out an answer to some small care's fretful nudging.

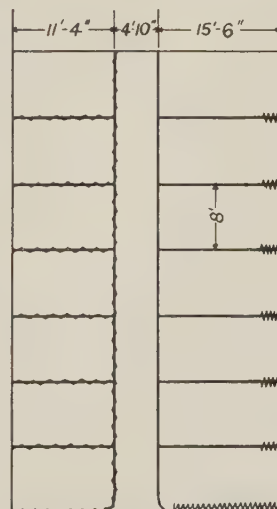
Until it seems, to balance gain with loss, we need the constant burden of a cross.

Florence B. Jacobs
Skowhegan, Maine

How to create 14 church school rooms for only \$3,641



BEMISWALL installation at Elim Lutheran Church. Seven rooms are closed at the left side of the photograph. Partitions at the right side of corridor are open to show the succession of seven other rooms.



Floor plan, showing arrangement of rooms. When the entire room is needed as an auditorium, the partitions are "stacked" as indicated at the right side of this drawing.

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Dissecting the Business Manager

Gust F. Jahnke

Mr. Jahnke is the director of Christian service of the First Presbyterian Church, Utica, New York. Having participated in the annual convention of the National Association of Church Business Administrators held in Denver in the summer of 1958, he decided to explore the field to see what and why is a church business manager.

He mailed questionnaires to 533 local churches of The Presbyterian Church of the U.S.A. which had one thousand or more members, and an additional 114 to business managers who had attended the Denver meeting.

Of the Presbyterian churches, 158 replied. Only thirty-nine of these replies were from churches having business managers. There were thirty-three returns from the managers who had attended the Denver meeting.

The information in this survey is based on the replies of the business managers in these two groups, a total of seventy-two replies.

QUESTION

1. What title is being given to this job?

ANALYSIS

There are as many as thirteen different titles, but the titles of business manager (34.7%) and business administrator (33.3%) were the most used. Eighty-seven percent of the administrators are male.

2. What denominations are represented in the survey?

Denomination	Number	Percentage
Presbyterian	45	62
Methodist	13	18.5
Christian Church	8	11
Baptist	3	4
Congregational	1	1.5
Episcopal	1	1.5
Lutheran	1	1.5

Membership No. of Bus. Adms.

3. What are the memberships and budgets of these churches?

1000—1999	31
2000—2999	19
3000—3999	11
4000—4999	7
5000—8750	4
Budget Range	Budget Average
\$ 50,000—\$244,000	\$111,000
128,000— 310,000	192,000
99,000— 375,000	234,000
175,000— 325,000	248,000
210,000— 675,000	389,000

4. From what type of job did the administrator come?

Over 60% of the administrators left jobs in industry or other commercial enterprises. About 20% came from other positions within the church. Ten percent came from the field of education. Each individual indicated that his previous business experience was helpful. Sixty-two percent

are members of the church that hired them. Three are ordained ministers.

Age Range No. of Administrators

5. What age are the administrators?

31—40	19
41—50	25
51—60	15
61—70	9
71—75	4

Sixty-one percent are under fifty years of age.

6. What is the educational background of the administrators?

Forty-two percent of the administrators hold bachelor degrees; 7% hold master degrees. Of these, 43% majored in Business or Finance.

7. What is their current salary?

Salary range: \$3,300 to \$10,500. Seventy-three percent have salaries between \$4,800 and \$7,500. More indicated a salary of \$6,000 than any other given salary. Sixty percent receive a car allowance. Twenty percent are included in their denomination's pension plan. A house is provided by the church for four administrators, rent-free. Three have their utilities paid by the church.

No. of Weeks Percentage of Administrators

8. What provisions are made for vacations?

4	43%
2	40%
3	17%

Fifty percent work six or seven days per week; the remainder work five or five and one-half days.

9. Is the administrator responsible for a file on abilities, interests, and work preferences of members?

Fifty-three percent have responsibility for this file. Thirty-five percent are responsible for actual recruitment of a church member into a place of service. Church membership records are under the supervision of the administrator in 41% of the churches.

10. Is the administrator responsible for visitations?

Twenty-eight percent have the responsibility for prospective-member visitations. Only 11% have the responsibility of member visitations.

11. Are all business administrators responsible for purchasing?

Yes, all are responsible. The most common control is the budget, subject to committee approval—usually a committee of the board of trustees. All administrators except nine are responsible for the financial records; all but four supervise the financial secretary; all but two reported supervisory responsibility over the maintenance personnel.

12. What criteria of acceptance should be used to select a church business administrator?

- Dedication to Christianity
- Organizational ability
- Business experience
- Friendly personality

13. Do all business administrators belong to the National Association of Business Administrators?

Sixty-eight percent of the administrators are members.

14. Where are the opportunities for advancement?

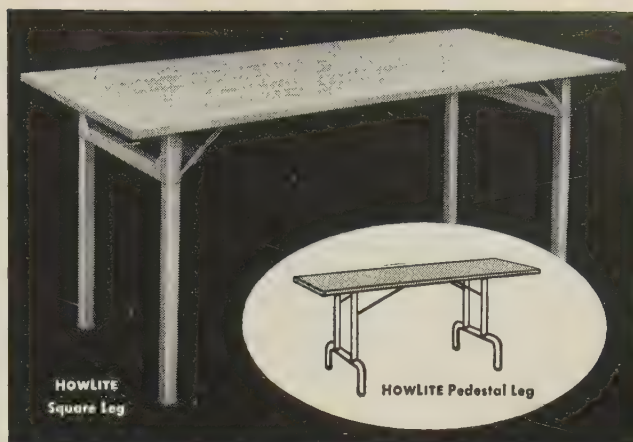
Most thought that a higher-level job could be found in a church of larger membership. The next strongest interest was in an opportunity at the denominational headquarters office.

15. In what location of the country are the administrators?

Sixty-seven percent of those reporting came from states located west of the Mississippi. Twenty-five percent came from California. Texas had 13%.

As only seven percent of the Presbyterian churches contacted reported a job descriptive of the duties of a church business administrator, it may be safe to state that few churches of the denomination have an administrator. Seventy-six percent have been employed five years or less; 14½% from six to ten years. This indicates the newness of this profession. However, replies and questions indicate that many are thinking seriously of employing such a staff member in the near future. It is hoped that the above information will help promote an increase in the number of churches desiring these new assistants to the clergy.

(the end)



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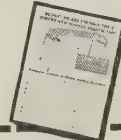
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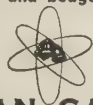
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Beside Grey Pastures and Still Waters

The Cossack, His Countess-- and Christ

Philip Jerome Cleveland*

There is a wild and rocky farm in eastern Connecticut, but not as wild and formidable as its Russian farmer. You can't miss the farm; the road all but plunges into it as it ventures through a thickly wooded district; if the road didn't take a scimitar turn it would cut the barn in two.

One wonders how the cattle ever get their noses down between the rocks to nibble grass; one wonders why the sprawling, careening barn is not toppled by high winter winds. Whoever enters the yard is met by two huge, fierce dogs of jet black. It is the dwelling of the Cossack and the countess. Indeed!

One day I entered the rather forbidding yard, and was instantly surrounded by two threatening dogs. A deep, powerful voice yelled at them. I dared not descend from the car until a literal steeple of a man, six-feet-two, tall and spare as a cedar post, rushed up and cuffed each dog on the ear.

"What you want?" He had a Hitler-type moustache; black, scraggly hair; his body, a striking tan in the summer sun. His legs, bare from the knees down, were twined with muscles. His voice boomed like a cannon.

"I am the preacher on the hill."

He started at me, his eyes mere slits against a fierce burst of sunlight. "You—priest?"

"Yes, of a sort."

One dog ventured back to the car. The man gave it a whack that bowled it over and sent it kuy-yuying into a thicket. "You come in house. Wife like to see you."

In a spacious and plain kitchen I met a very gracious lady of middle years, soft voiced, her bearing beautiful, her smile haunting. The contrast amazed me—the rough farmer, the sweet and gentle lady.

Soon coffee, bread, cake, and jam were on the rough kitchen table. While I was busy enjoying country hospitality, the man—I choose to call him Ivan the Terrible—disappeared into another room. In a minute he returned with an object that glittered in a pool of sunlight.

"You want to see—real—thing?" he declared. He yanked a blade from a rusted, time-spotted scabbard. A sudden fire flamed in dark eyes. "I was Carpathian Cossack, under Czar Nicholas." He brandished the sword, endeavoring to slice the kitchen air into tiny pieces. Once its swish came dangerously near to one ear and I shied away. He laughed uproariously.

"You were—a Cossack?" I stammered, edging away.

"Cap-i-tan!" he snapped. "We real men. Every man kept horses in barn, ready to ride. And keep gun always ready, also uniform. At signal we would go, summon regiment. When we ride through village, yelling, shooting, everybody rush out of sight! Ah, that was living!"

His wife spoke to him in her musical, engaging voice. I have never listened to a voice of more emotional sweetness. "You should not say such things to priest!" Her eyes scolded him.

"What are you doing on this rocky farm?" I inquired.

"Crazy Bol-she-viky!" He bit out his words as though they burnt his lips. "I had to run for life and lose good year's pay and good job. Revolution come. That Lenin, he no good!"

Ivan's wife, her fingers crippled with arthritis, kept waiting on the table. Her form, bent and crippled with the disease, stole quietly about the kitchen on kind errands. Ivan said she had been a Russian countess. He looked, not unkindly, at her.

"We met on boat, fleeing across sea to Turkey. She want to come to America.

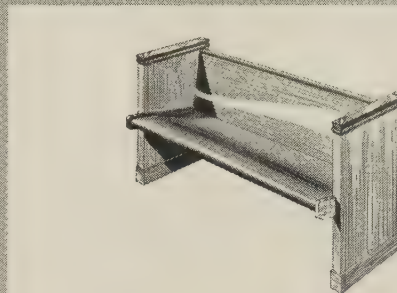
*Minister, Dille Larger Parish, LeRaysville, Pennsylvania.

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I want to come. So we decided to get married. We came over, buy this run-down farm, have trouble and sorrow ever since."

A New York paper was lying on the kitchen table. It carried a picture of Molotov.

"He is trying to end the war," I said. "He is a smart man."

Ivan spit upon the paper and his wife frowned. Again the cedar post of a man left the room. How noiselessly that great, towering fellow moved! He returned with a fine photograph and pointed to a man's face with pride.

"I meet him once. He—greatest general in the world."

I looked at Von Runstedt, whose battle of the bulge was that very week causing consternation to the Allies.

"Put that away," I warned him. "You'll be in jail. For mercy's sake, burn it up!"

"Why?" he asked simply. Many of our foreign immigrants have a certain naive childlikeness that delights and astonishes me. He looked quite bewildered.

He was hurt as he slunk away with his photo, staring at the face it held. I think I was silently asking the good Lord for some word of approach to this strange, cryptic man, so simple minded

and yet so vindictive. The word "Cossack" revolved in my mind, and light came.

"I have at home some fine Russian recordings of the Don Cossack chorus. They sing beautifully. What deep bass voices and high, lyric tenors!"

The countess smiled as she sat herself beside me at the table. She spoke to her husband, returning to the kitchen.

"Ivan, he likes our music, our Russian music, the songs of the real Russia."

Yes, the towering, menacing fellow actually relaxed and took a third kitchen chair and shoved out a hand.

"That is good," he said, grinning, his moustache twisting into intriguing curves, his long, thin lips parting, revealing a scraggly growth of teeth.

The countess knew some of the members of the chorus, and she began to tell me something about the history of the chorus and its exploits around the world.

"You knew the Czarina and the children?" I asked her.

She looked at me full in the face; her face hardened; stern, harsh lines transformed her sweet features into a portrait of hate. I cannot remember her words as she wailed, "Oh, my poor, poor—and my sweet, sweet—" She bowed her face in her hands and groaned. "Murdered,

murdered, all my sweet ones!" She raised two long sinuous hands into the air with clenched fists. "God, take vengeance in name of Father, Son, Holy Ghost!" For a moment I was terrified at the transformation of the woman at the kitchen table.

"We must not bring all those sad, heartbreaking European experiences over into our new land," I said quietly. "We try to make this place the land of beginning again."

"Yes," she breathed finally, "I have friends who tell me the same thing. But it is so hard—so hard." Her words stopped as a boat sinks sometimes in a midstream rapid.

The countess had brought a few souvenirs and trinkets from the mansion of her girlhood and young womanhood. She showed me her treasures.

When I left the farm that day Ivan placed a carton of canned goods in the trunk of the car—canned peas, string beans, tomatoes, beets from their abundant garden.

"You will call again," both urged.

"I am so glad you like our music!" the countess enthused, shoving out a twisted, once beautiful hand. I took hold of it and in that poor, rocky yard felt

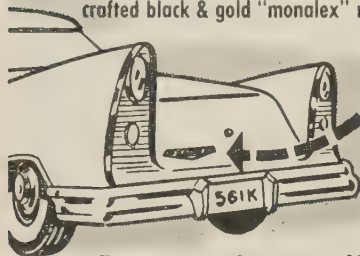
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Write for Bulletin, CK-33

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A Marryin' Parson Speaks

Milton Thomas*

Ripley is a popular place to get married, and by the grace of God and the appointive power of the bishop I happen to be pastor of the Methodist church here. Just three miles across the state line in New York State, Ripley at one time was something of a Gretna Green. With marriage licenses issued by the town clerk, many couples found it easy to get married. How many couples, slightly intoxicated or on a dare, with the briefly and easily secured marriage certificate, took the leap into the dark may never be known.

I am told that in those early days such a couple came and were married by a respectable parson. A year or so later, when the man began suit for a divorce, the woman never remembered getting married. I am also told that a certain predecessor of mine in those good old days never left the parsonage except for pastoral services he could not avoid. He was always on hand to unite all who came in the bonds of matrimony. In a year he made enough on wedding fees to buy an automobile.

Such easy marriages, thanks to changes in the laws of New York State, are out. Blood tests are required now before a license can be granted, and the license must be secured twenty-four hours before the marriage may be solemnized. Yet a young woman may secure a license without her parents' consent at the age of eighteen. Some of

(continued from page 33)

THE COSSACK, HIS COUNTESS—AND CHRIST

an inclination to pray. I simply asked the great Father above to help the kind lady with her work, in the garden, in the barn, in the home; to give her strength to do her work, and not let the terrible arthritis make further inroads on a lady whose strength was so tremendously needed on a wild and rocky farm. I believe it was that prayer which really brought us close together.

The Cossack and the countess, became, that day, true friends of the church; and they took new interest in the work of the Nazareth Carpenter in the new world.

(the end)

these requirements may be less stringent than in neighboring states, but they are the conditions under which local New Yorkers are married.

One can no longer come to New York, secure his marriage license, and be married the same evening. The couple must make at least three trips: one for the blood test; another to secure the license; the third to be married. Yet with these safeguards against haste, it is still popular to come to Ripley to be married. It may be a social habit. Some couples tell me their parents were married here. It is just a situation which exists, and I am one of four ministers residing here who are called upon to officiate at marriages for numbers of out-of-state couples.

For several reasons I don't want to be a marryin' parson. One is that marryin' parsons are considered something of religious quacks. They are often not respected by their brethren in the ministry. Another reason is that I hate the idea of doing anything in the line of ministerial activity that is just a form for a fee. I don't want any ministry of mine to be shallow. If I am expected just to read a ceremony which is little beyond the legal requirements, I am not interested. Yet I live in the Methodist parsonage and preach in the Methodist church here, and it is popular to come to Ripley to get married. Refusing to marry out-of-state couples is certainly not a solution to a social problem. I hope my ministry is not the victim of circumstances. I want to do something more about it than that.

In discussing the question, one of my colleagues suggested that we refuse to marry anyone who had not made arrangements a day ahead of time. Yet as I thought that over it seemed artificial, and I could not see that it solved anything in the light of Jesus Christ and his concern for people. It might give me the exalted feeling of having washed my hands and even magnify my own holiness thereby, but I would not be helping as a pastor should.

Another thought came to me. I did not want to be just a marryin' parson,

*Minister, Methodist Church, Ripley, New York.

Church Management: April 1959

but I did want to perform a Christian ministry to all who came to me. A pastor must do that, in Ripley or elsewhere. That led me into the field of counseling each couple who comes to be married. I have read somewhat widely on the subject, but when I was in school no such ideas flavored the theological training of a pastor. Formerly most of my marriages had been among my own parishioners, so I had not felt graphically the need for such a ministry of marriage preparation.

One-Session Counseling

The three neat little counseling periods on different days are out, of course. One session is about all a pastor can expect a couple from a distance to give. It started in a small way and has developed naturally, it seems, into a period in which we face together the meaning of marriage and married life. Unfortunately or otherwise, it happens that I do most of the talking; but occasionally they ask questions or make comments which I welcome. Little by little, from the sources of my own reading, observation, experience, and thinking, I have added to the ideas I present. Sometimes friends or even their parents are present. I tell the visitors that what I say won't hurt them. Sometimes unmarried couples who have come as attendants for someone else want me to marry them.

What do we (or I) talk about? We talk about the requirement of maturity for marriage, not just physical but mental and emotional as well. We talk about frictions which naturally develop the more intimately people live together. And I make them promise that if frictions develop which they cannot resolve by themselves, they will come back and talk with me, or with a minister they can trust, or with a reliable marriage counselor. We talk of the adjustments that must be made. One day a couple came, attended by friends who were already married, and Mrs. Thomas happened to be with us in the living room. As I spoke of frictions I turned to the young wife and asked her if it wasn't so. With a deep sigh she replied, "Heavens, yes!" And her husband turned to my wife and in an aside asked, "Say, how long do you have to be married to get over the frictions?"

I usually ask them how long they have known each other and how long they have been engaged. I explain that the purpose of these questions is to help them decide whether or not they are well enough acquainted to know if they



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have sufficient ideals and interests in common to build their lives together. We discuss frankly the information given on the license including differences in age and divorce, also jobs and whether the wife will work or not. In fact, I assure them that if we face now the dangers and difficulties that may cause trouble, they will be prepared to cope with these situations when they do arise.

My son, home from the service, happened to overhear me counseling a couple. Afterward he said, "Gee, Dad,

I thought you were trying to persuade them not to get married." After pointing out the difficulties and dangers, I go on to tell them that marriage is the ideal life, the life for which God intended us; that we are never content until we have found a person of the opposite sex whom we love very much and with whom we want to share the rest of our lives.

I speak very frankly of sex and sex relations, without embarrassment to me and so without embarrassment to them.

(turn to page 46)

Leird

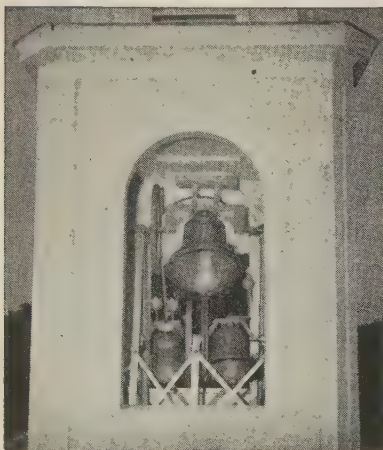


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Miami University Plans New Chapel

Miami University at Oxford, Ohio, is a state institution. Therefore, a much needed chapel could hardly be charged against state funds. Yet the need was felt. A group which represented the faculty, the alumni, and the students decided to appeal to alumni, students, and friends for funds for the chapel. It replaces an entirely inadequate chapel located in the west wing of Harrison Hall. It will be dedicated sometime this year, which is the sesquicentennial anniversary of the school.

A few lines sent us by a student, Miss Debbie Beiser, give a good idea of the enthusiasm of the student body for this new building.

For the students at Miami the chapel will be a place where they can escape from the turmoil of campus life to spend a little time in personal meditation. While many students go to the churches of Oxford for this purpose, they aren't situated close enough to the campus for easy

use.

The religious center is needed by organized religious groups that have no regular place of worship. These people need a place to worship that isn't marred by the odor of the laboratory or the bleakness of a classroom.

Moreover, the university is building a place of worship for any person or group who desires to use it—Protestant, Catholic, or Jew alike.

Part of Miami University's tradition has been to respect and encourage religious worship. Miami's charter enacted by the General Assembly in 1809 states that it shall be the purpose of the university to promote "good education, virtue, religion, and morality."

The chapel will cost \$200,000. It follows pretty closely the colonial style, with a weather vane. Architects are Celarius & Hilmer of Cincinnati, Ohio.

(the end)



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Use as a typewriter table, "T.V." stand or work bench. Perfect for students. Opens up to 39 1/4" x 17". Center drawer for supplies and shelf for books. Rolls smoothly on quality casters. Heavy gauge steel. Olive Green or Cole Gray.

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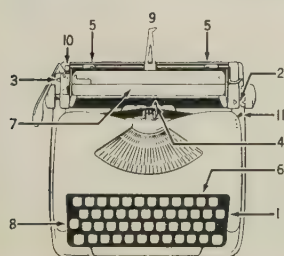
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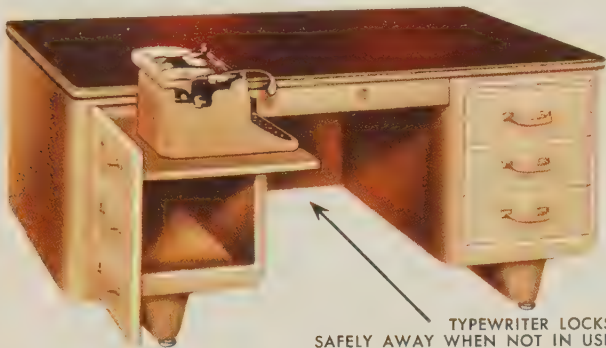
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No. 1746 ST — 3 box drawers with reference slide.....\$212.00

No. 1746 ST-2D — 1 letter drawer, 1 box drawer with reference slide.. 212.00
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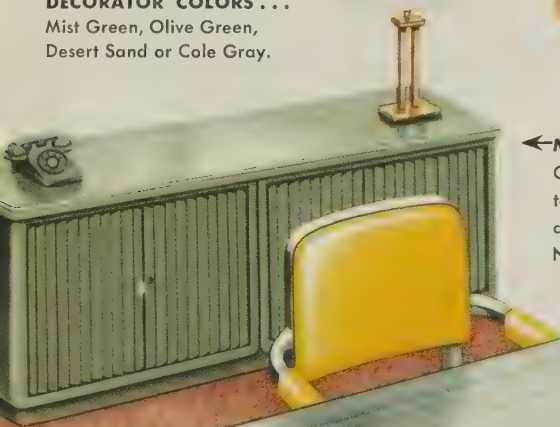
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Contains 2 storage cabinets with sliding tambour doors that roll out of sight. Lock and key. 65" w, 29" h, 19 1/4" d.

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The "Executive"

Smart in appearance, beautifully styled. Pays for itself by increasing work output. Drawers ride smoothly and easily on nylon glides, can't warp. Heavy steel. Automatic lock for all drawers.

ADJUSTABLE
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LOCK ON CENTER DRAWER LOCKS ALL DRAWERS

No. 1700 ST — 1 letter drawer, 4 box drawers, 1 center drawer (56" x 25 1/4").....\$169.50

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No. 1702 ST — 1 letter drawer, 4 box drawers, 1 center drawer (61" x 31").....\$179.50

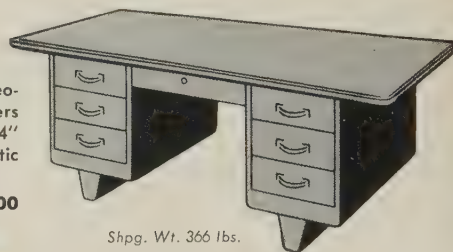
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Roomy overhang, seats 8 to 10 people. 2 letter drawers, 2 box drawers and a center drawer, 70" w. x 34" d. Adjustable height. Automatic lock for all drawers.

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For use where space is at a premium. Drawer pedestal with arm rest on left (as illustrated) or right. Lock on center drawer automatically locks all drawers. 43" x 25".

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No. 1708 ST

3 box drawers, 1 center drawer....\$149.50

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1716.....	58"	26 3/8"	103.00	100 lbs.
1717.....	63 1/2"	26 3/8"	109.00	114 lbs.
1734.....	70"	34"	132.50	131 lbs.

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Ample overhang enables conferences of from eight to ten people. Contains two full suspension letter file drawers with compressors, two box drawers and a center drawer. Automatic lock for all drawers. Size of top: 78" x 40".

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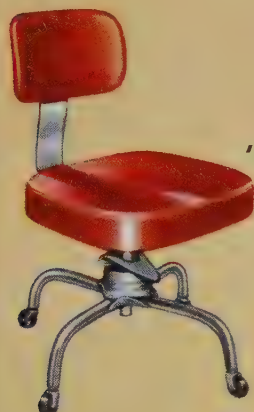
Prices slightly higher in Texas, Colorado, and West of the Rockies

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No.	Seat Height	Price	Wt.
2818.....	from 22" to 30"	\$29.95	29 lbs.
2819.....	from 26" to 34"	32.50	32 lbs.

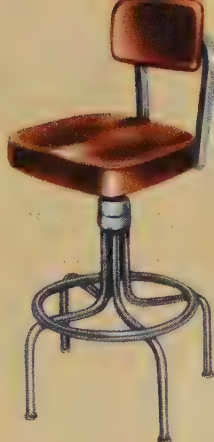


"STENO" Chair

New, colorful chairs at an exceptionally low cost. Corrects improper posture, reduces office fatigue. Fingertip controls. Bonded rubber seat. Adjustable seat height, smooth rolling casters. Seat size: 17" x 14". Brown, Green, Wine or Gray.

No. 2815.....	\$24.50
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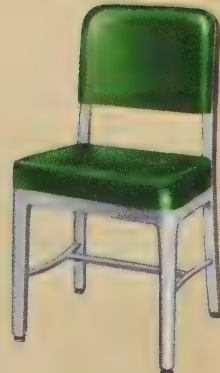
Give your office a "New Look". "No-sag" springs. Heavy steel frames harmonize with DuPont's "Fabrilitite". *12 exciting colors. Seat: 16½" x 15½".

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As above with aluminum instead of steel frame	
No. 2600.....	\$46.25

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Exciting and colorful. Matching steel frames harmonize with DuPont's "Fabrilitite". *12 exciting colors. "No-sag" springs. Seat size: 19"x17".

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Cole's STEEL FOLDING CHAIRS

Used in waiting rooms, libraries, funeral homes, gymnasiums, cafeterias and church auditoriums. Green, Gray or Beige.



(A)



(B)

(A) Heavy duty folding chair. Cross brace support for extra protection. Rubber leg protectors. No. 2821 **\$5.50** ea. (4 to carton) Less than 4, add \$1.00 each Shpg. Wt. 43 lbs.

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(C) Auditorium chair with the "Tablet-Arm". Seat to match. Fold flat and nest for easy storage. Rubber protectors prevent slipping. No. 2824 **\$13.95** ea. (2 to carton) Less than 2, add \$1.00 each. Shpg. Wt. 30 lbs.

Same as above but without "Tablet-Arm" No. 2827 **\$8.95** ea. (4 to carton) Less than 4, add \$1.00 each. Wt. 50 lbs.



(C)

12* EXCITING COLORS

Unless specified otherwise, Cole chairs are available in DuPont's "Fabrilitite" in Granite Gray Oak Leaf Green . . . Brown Saddle Tan . . . Yellow Terra Cotta Wine . . . Sapphire Blue Coral . . . Apple Green Dark Green . . . Russet.

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*12 exciting colors. Seat: 16¾" x 14".

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Shpg. Wt. 33 lbs.

Same as above but with steel band back support instead of aluminum frame.

No. 2810RS

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Shpg. Wt. 35 lbs.



← Junior "EXECUTIVE" Chair

Improves office appearance. "No-sag" springs. Fingertip controls, adjustable tension and height. Rugged steel frame. Ball-bearing casters. Seat size: 19½" x 17½". *12 exciting colors.

No. 2825.....	\$63.50
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Shpg. Wt. 45 lbs.

"EXECUTIVE" Chair

Same as above but brushed aluminum frame instead of steel frame.

No. 2550.....	\$93.50
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Shpg. Wt. 42 lbs.

Prices slightly higher in Texas, Colorado, and West of the Rockies

YOUR NEAREST AUTHORIZED COLE DEALER IS LISTED OPPOSITE PAGE A8

IMPERIAL

MODULAR STEEL DESKS

Illustrated are modular units for every possible office need. Designed for easy changing as your requirements change. Linoleum covered steel tops fit snugly over pedestal units. Storage cases feature tambour doors that roll out of sight upon opening. Adjustable shelves. Smooth gliding letter drawers with suspension arms. Heavy steel. Mist Green, Cole Gray or Desert Sand.

MAKE YOUR OWN LAYOUT—SUIT YOUR OWN NEEDS

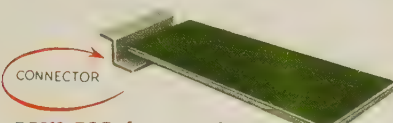


DESK TOP with center drawer plus lock and key

No.	Length	Depth	Price
35TDS	35"	26 3/8"	\$45.50
41TD	41"	26 3/8"	52.00
59TD	59"	26 3/8"	62.00
63TD	63 1/2"	26 3/8"	66.00

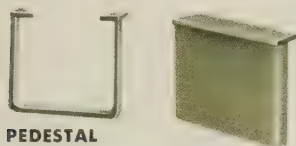
DESK TOP without drawer

No.	Length	Depth	Price
35T	35"	26 3/8"	\$31.00
41T	41"	26 3/8"	34.00
59T	59"	26 3/8"	43.00
63T	63 1/2"	26 3/8"	47.25
70T	70"	34"	72.50



DESK TOP for typewriter use

No.	Length	Depth	Price
35-TS	35"	19 1/4"	\$29.95
41-TS	41"	19 1/4"	31.00
59-TS	59"	19 1/4"	37.00
63-TS	63 1/2"	19 1/4"	43.50
94-TS	94"	19 1/4"	99.75
Connector for above Desk Tops			3.00

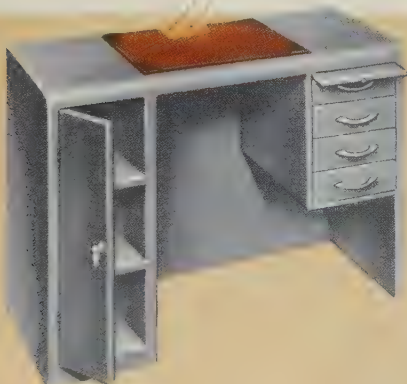


OPEN PEDESTAL

No.	Deep	Height	Price
A	17"	Typewriter Desk	\$12.50
B	17"	Regular Desk	12.50
C	24"	Typewriter Desk	13.50
D	24"	Regular Desk	13.50

CLOSED PEDESTAL

No.	Deep	Height	Price
E	17"	Typewriter Desk	17.50
F	17"	Regular Desk	18.50
G	24"	Typewriter Desk	19.50
H	24"	Regular Desk	24.50



3 box drawers, arm rest and center drawer plus a sliding tambour door storage cabinet under lock and key. Desk top (left) 59" w, 29" h, 26 3/8" d. Desk top (right) 63 1/2" w, 29" h, 19 1/4" d.

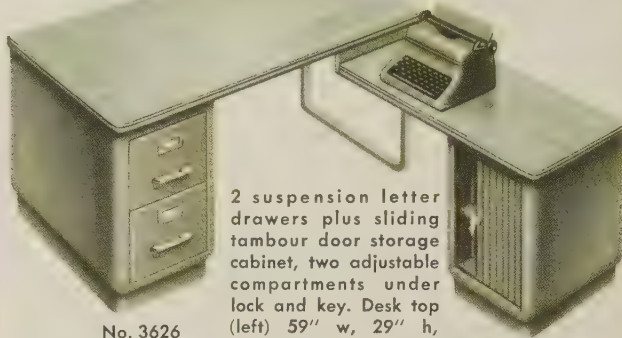
No. 3625 \$269.00
Shpg. Wt. 378 lbs.



THREE BOX DRAWERS

24" deep unit features a sliding shelf and stationery tray. 16" wide.

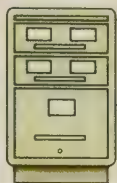
No.	High	Deep	Price
3300	28"	24"	\$72.50
As above with lock			82.50
3301	26"	17"	67.50
As above with lock			77.50
3301b	28"	17"	72.50
As above with lock			82.50



No. 3626
\$189.50

Shpg. Wt. 247 lbs.

2 suspension letter drawers plus sliding tambour door storage cabinet, two adjustable compartments under lock and key. Desk top (left) 59" w, 29" h, 26 3/8" d. Desk top (right) 41" w, 26 3/8" h, 19 1/4" d.



CARD AND LETTER FILE

plus sliding shelf. 16" wide.

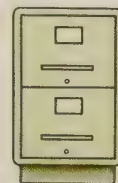
No.	High	Deep	Price
3321	28"	24"	\$69.50
As above with lock			79.50
3321-17	28"	17"	67.50
As above with lock			77.50



STORAGE CABINET

16" wide.

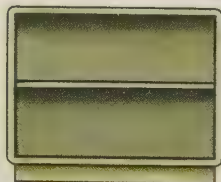
No.	High	Deep	Price
3200	28"	24"	\$43.50
3201	26"	17"	37.50
3201b	28"	17"	42.50



TWO DRAWER FILE

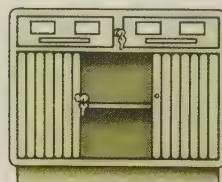
16" wide.

No.	High	Deep	Price
3202	28"	24"	\$64.00
As above with lock			74.00
3202-17	28"	17"	57.00
As above with lock			67.00



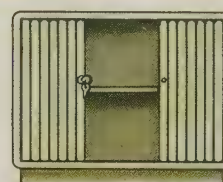
SHELF UNIT 30 1/2" wide
Two adjustable compartments. Beautiful rounded corners.

No.	High	Deep	Price
3208	28"	17"	\$49.00
3207	26"	17"	42.50



BOX DRAWER & STORAGE CABINET
Tambour doors with lock and key. Box drawers for 3x5 or 4x6 cards and storage cabinet. 30 1/2" wide.

No.	High	Deep	Price
3210	28"	17"	\$78.00



STORAGE CABINET 30 1/2" wide.
Featuring sliding tambour doors. Adjustable compartments.

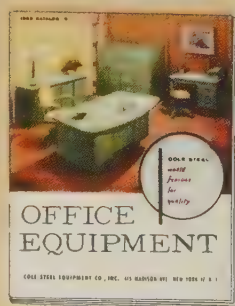
No.	High	Deep	Price
3212	28"	17"	\$64.00
3211	26"	17"	57.50

BURNPROOF — STAINPROOF DESK TOPS — All above units also available with Coletex Desk Tops. Cannot stain, mar or burn. When ordering, add letters "CT" to number. \$5.00 add'l.

Cole's "SALESMAN'S" DESK

Designed for use where space is at a premium. Has 4 roomy drawers, an arm rest and a private compartment under lock and key. Perfect for receptionists. Ideal for students. Improves their homework. Desk high, 40" wide, 18" deep. Constructed of heavy gauge furniture steel. Will last a lifetime. Beautifully finished in Cole Gray or Olive Green baked enamel.

No. 756 \$46.50
Shpg. Wt. 81 lbs.



WRITE FOR FREE COLE CATALOG

Yours for the asking. 72 pages beautifully illustrated in full color. Features complete Cole selection of Modern Office Equipment and Furniture including office cabinets, desks, chairs, modular units, shelving units, storage cabinets, office partitions, safes, etc.

COLE'S

Custom Made

STEEL DESKS and CREDENZAS

Save valuable office space.
Custom made for your particular need.
Desks designed to increase work
output. Select the unit
best suited for the job.

NEW COLORS . . .

Mist Green, Olive Green, Desert Sand
or Cole Gray baked enamel finish
at no extra cost.

BURNPROOF — STAINPROOF TOPS

All units also available with Coletex Tops.
Cannot stain, mar or burn.
Add "CT" to number.
\$5.00 add'l.



No. 1712
\$124.95

Shpg. Wt. 183 lbs.

The perfect desk companion. Two sliding door storage cabinets under lock and key. Heavy steel top, linoleum covered. 63½" w, 29" h, 19¼" d.

LARGER UNIT—Three sliding door cabinets instead of two. Size: 94" wide, 29" high, 19¼" deep.
Shpg. Wt. 276 lbs. No. 1735**\$212.50**

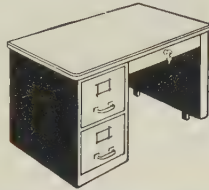


No. 1718
\$118.00

Shpg. Wt. 153 lbs.

Smart in appearance. Has a full depth, suspension, letter size drawer. 2 drawers for 3 x 5 or 4 x 6 cards (7200 cap.). An arm rest plus a center drawer with lock. Heavy steel. 34" wide, 29" high, 26¾" deep. Linoleum covered steel top.....No. 1718 **\$118.00**

Same as above — 40" wide instead of 34".
Shpg. Wt. 148 lbs. No. 1709**\$124.50**



Will enhance the beauty of your office. Two letter drawers plus a center drawer with lock and key. 40" w, 29" h, 26¾" d. Linoleum covered steel top.

No. 1710**\$116.50**

Shpg. Wt. 153 lbs.

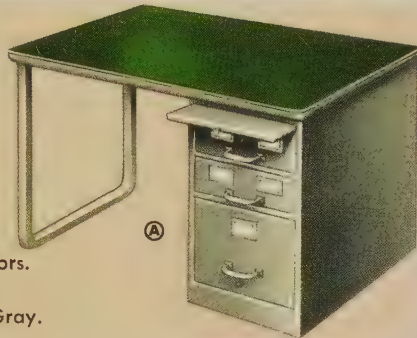
Same as above but 34" wide.
No. 1719**\$107.75**

Shpg. Wt. 147 lbs.

Space Saving

STEEL DESK UNITS

Improves office efficiency and increases work space. Letter drawers are equipped with full suspension arms and spring compressors. Heavy steel, aluminum trimmed linoleum top. Mist Green, Olive Green, Desert Sand or Cole Gray.



BURNPROOF — STAINPROOF DESK TOPS

All units also available with Coletex Desk Tops. Cannot stain, mar or burn. Add "CT" to number. \$5.00 add'l.

* DESKS "A", "B" and "C" ALSO MADE IN THESE SIZES

Add this key letter to item number	FOR SIZES LISTED BELOW			Addition to price shown under illustration
	W.	H.	D.	
A	34"	29"	26¾"	\$ 7.50
B	40"	29"	19¼"	6.00
C	40"	29"	26¾"	14.00
D	58"	29"	19¼"	13.00
E	58"	29"	26¾"	24.00
F	63½"	29"	26¾"	28.00

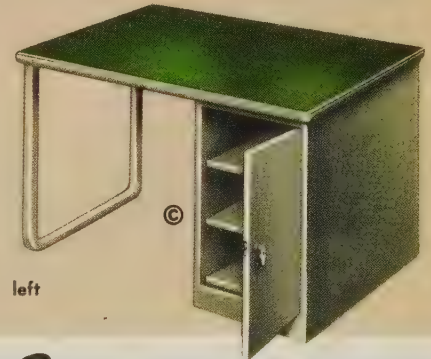
When ordering, place key letter (showing size desired) after desk number. No arm rest in 19¼" deep desks.

A One letter drawer, two drawers for 3 x 5 or 4 x 6 cards (7200 cap.). 34" x 29" x 19¼".
No. 1721X **\$82.95** Shpg. Wt. 108 lbs.
Above with plunger-type lock....**\$9.00** add'l.

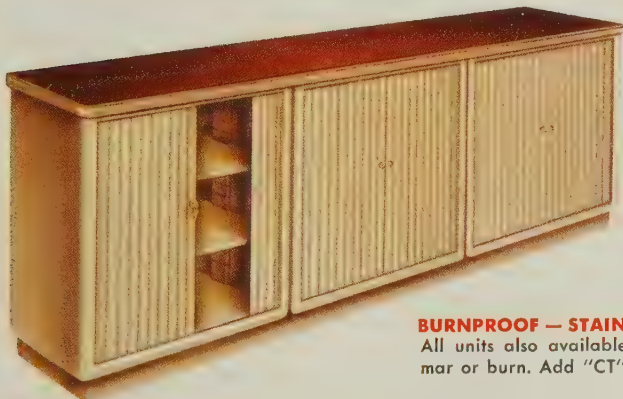
B Two full suspension letter drawers. Heavy steel. Size: 34" wide, 29" high, 19¼" deep.
No. 1721 **\$72.50** Shpg. Wt. 102 lbs.
With lock for both drawers**\$4.95** add'l.

C Storage cabinet under lock and key. Three compartments. 34" w, 29" h, 19¼" d.
No. 1725 **\$62.50** Shpg. Wt. 87 lbs.

* **OTHER SIZES AVAILABLE** See listing at left



COLE'S IMPERIAL COUNTER HEIGHT INSTALLATIONS



Safety cabinet installations with sliding tambour doors that roll out of sight upon opening. Keeps papers or books hidden from view. Heavy gauge steel top, linoleum covered. Inside shelves are 25" wide, 15¼" deep, adjustable on 2" centers. Lock and key. Mist Green, Olive Green, Desert Sand or Cole Gray baked enamel.

BURNPROOF — STAINPROOF COUNTER TOPS

All units also available with Coletex Tops. Cannot stain, mar or burn. Add "CT" to number. \$5.00 add'l.

WITH COUNTER TOP					WITHOUT COUNTER TOP				
	W.	H.	D.	No.	Price			No.	Price
2 CABINET UNIT	63½"	38¼"	19½"	3602ST	\$214.00	3602	\$138.00	3603	207.00
3 CABINET UNIT	7¾ ft.	38¼"	19½"	3603ST	349.50	3604	276.00	3605	345.00
4 CABINET UNIT	10½ ft.	38¼"	19½"	3604ST	436.00				
5 CABINET UNIT	13 ft.	38¼"	19½"	3605ST	519.00				

Safeguard YOUR VALUABLES AND VITAL PAPERS

Protects important papers. A dial lock secret vault, (only you know the combination). Plus three letter files. 14¾" w, 52¼" h, 26¾" d. Heavy gauge steel. Mist Green, Olive Green, Desert Sand or Cole Gray baked enamel finish.

No. 2004D

\$76.00

Shpg. Wt. 135 lbs.

With plunger lock

No. 2004DL

\$86.00

DESK HEIGHT

One letter drawer plus secret vault. Desk high, 14¾" wide, 24" deep.

No. 2002D

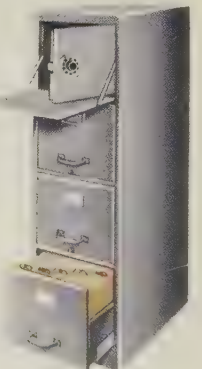
\$57.00

Shpg. Wt. 67 lbs.

With plunger lock

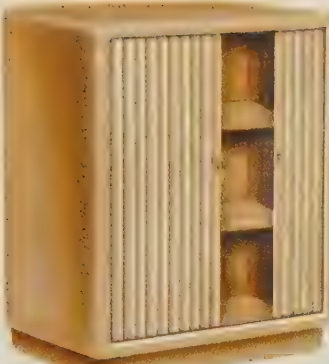
No. 2002DL

\$62.45



Prices slightly higher in Texas, Colorado, and West of the Rockies

YOUR NEAREST AUTHORIZED COLE DEALER IS LISTED OPPOSITE PAGE A8



"IMPERIAL" CABINETS

A new concept in dramatic executive office furniture. Smartly styled steel safety cabinet with sliding tambour doors that roll out of sight upon opening. Three adjustable compartments with lock and key. 30½" wide, 37½" high, 17" deep. Mist Green, Olive Green, Desert Sand or Cole Gray baked enamel.

Shpg. Wt. 104 lbs.

No. 3349-L\$69.00

As above but without doors

No. 3349-s\$55.00

Cole's STEEL BOOKCASES

Constructed of heavy steel, electrically welded throughout. Designed for many uses. Keeps supplies, catalogs and printed matter neat and orderly. Four adjustable compartments. 30½" wide, 37½" high, 17" deep. Mist Green, Olive Green, Desert Sand or Cole Gray.

No. 349-S\$34.50

Shpg. Wt. 73 lbs.

DESK HEIGHT BOOKCASE

Same as above but 28" high, with two adjustable compartments.

No. 208\$27.50

Shpg. Wt. 57 lbs.



"MAILING LIST" CABINETS

Designed for card record systems. Heavy steel. 52¼" h, 16" d. Olive Green or Gray.

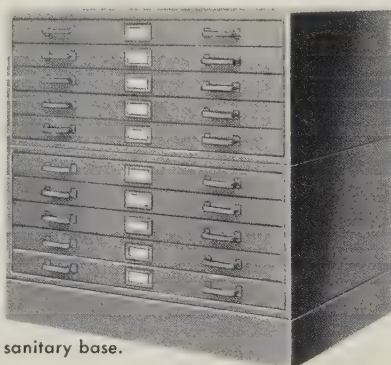
18 Drawer Units
(Height of a 4 drawer file) 28,800 capacity

No.	Card Size	W.	Price	Wt. lbs.
6-3353	3x5	18¾"	\$86.50	123
6-3463	4x6	22"	\$115.50	136
6-3583	5x8	28"	\$138.00	166
6-3693	6x9	30½"	\$186.00	185
6-3373	Tabulating Card	26¾"	\$165.00	155

Cole's '5 drawer' BLUEPRINT CABINETS

Heavy gauge steel units. Smooth gliding drawers on ball-bearing rollers. Rear hood and lift compressor in front protects contents. Units can be added and interlocked. Olive Green or Cole Gray.

Illustrated above, two 5 drawer units on a sanitary base.



No.	Inside Drawer W. H. D.	Outside Cabinet W. H. D.	Price	Wt. lbs.
4030	37" 2¼" 25"	40¾" 15¾" 28¾"	\$106.25	169
30-B	Base for above cabinet, 7½" high..		\$17.50	24
4332	43" 2¼" 32"	46¾" 15¾" 35¾"	\$136.75	251
433-B	Base for above cabinet, 7½" high..		\$19.50	28
5038	50" 2¼" 38"	53¾" 15¾" 41¾"	\$166.50	309
538-B	Base for above cabinet, 7½" high..		\$23.00	31

KEY LOCK controlling all Five drawers.....\$15.00 add'l.



"SAMPLE" CABINET Olive Green or Gray. Smooth gliding, bail suspension steel drawers, for materials up to 19" x 24" without folding.

11 DRAWERSNo. 1924.....\$82.00

INSIDE DRAWER W. H. D.	CABINET SIZE W. H. D.	Shpg. Wt.
24¾" 2¾" 19½"	27¾" 37½" 20¼"	157 lbs.

10 DRAWERSNo. 1722.....\$80.00

INSIDE DRAWER W. H. D.	CABINET SIZE W. H. D.	Shpg. Wt.
22¾" 3" 17½"	25¾" 37½" 18¼"	128 lbs.

SLIDING DOOR CABINET

For use in close quarters. No swinging doors to block aisles. Large and roomy. Constructed of heavy gauge steel. Five adjustable compartments. 76" high, 36" wide, 19¾" deep. Olive Green or Cole Gray.

No. 7636\$74.95

Shpg. Wt. 180 lbs.

Same as above but with lock and key.

No. 7636L\$81.45



COUNTER HEIGHT

As above but 40" h, 30" w, 26¾" deep. Two adj. shelves.

No. 800-SL

\$62.50

Shpg. Wt. 115 lbs.



"Safe-Type" STORAGE CABINET

A fine addition to any office. Easily assembled. Heavy gauge steel and protected by strong doors equipped with a two-way locking device controlled by a paracentric lock. 76" high, 36" wide, 18½" deep. Olive Green or Gray. No. 76\$69.50

Shpg. Wt. 160 lbs.

DECORATOR SHADES: Above cabinets are available in Mist Green or Desert Sand\$20.00 add'l.

27 DRAWER CABINETS→

Saves money by protecting important matter. Ideal for cancelled checks, catalogs, office forms, cuts, photographs. Heavy steel, Olive Green or Gray.

DIVIDER PARTITIONS: Partitions as illus. available. A set divides drawer in 3 parts.

For use with Cabinet No.	Price Per Set
2712Horizontal.....No. 55	VerticalNo. 66 \$.95
2716Horizontal.....No. 655	VerticalNo. 666 .95
2414Horizontal.....No. 455	VerticalNo. 466 1.60

27 DRAWER CABINET PRICES

No.	Am't of Dr'ws.	Size	Inside Drawers W. H. D.	Outside Cabinet W. H. D.	Price	Shpg. Wt.
2712	27	Letter Size	9" 3½" 12"	30½" 37½" 13"	\$49.95	99 lbs.
2716	27	Legal Size	9" 3½" 16"	30½" 37½" 17"	\$59.95	113 lbs.
2414	14	Cancelled Check	10¼" 4½" 24"	23½" 37½" 25"	\$92.50	128 lbs.
2773	27	Tabulating Card	7⅞" 3⅞" 24"	26¼" 37½" 25"	\$120.00	168 lbs.

LOCK which will lock all drawers of above cabinets.....\$11.00 add'l.

"SAFETY" CABINET

Keeps your office supplies and printed matter under lock and key. Will pay for itself by preventing pilferage. Olive Green or Cole Gray.

TWO DOOR CABINETS

Two adjustable shelves. 30½" x 37½" x 17".

Shpg. Wt. 78 lbs. No. 349L \$46.75

Two welded shelves. 24" x 37½" x 17".

Shpg. Wt. 60 lbs. No. 471 \$34.75

DECORATOR SHADES: Above cabinets in Mist Green or Desert Sand\$15.00 add'l.

COUNTER HEIGHT CABINETS

One door, 3 adj. shelves. 14¾" x 40" x 26¾".

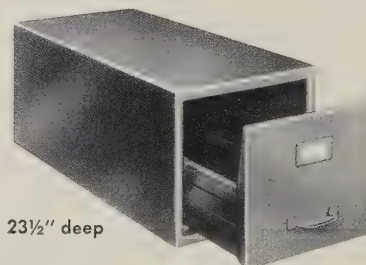
Shpg. Wt. 70 lbs. No. 402 \$32.50

DECORATOR SHADES: Above in Mist Green or Desert Sand\$15.00 add'l.

Two doors, 3 adj. shelves. 30" x 40" x 26¾".

Shpg. Wt. 115 lbs. No. 800 \$59.00

DECORATOR SHADES: Above in Mist Green or Desert Sand\$20.00 add'l.



23½" deep

STEEL TRANSFER CASES

Priced so low you now can afford to use steel files instead of cardboard. Heavy gauge steel, electrically welded throughout. Equipped with convenient card holder and wide steel handle. Extra heavy reinforced channels. Files can be interlocked into solid batteries. Olive Green or Cole Gray.

No.	Size	INSIDE DIMENSIONS Wide High Deep	Packed Singly	Shpg. Wt.	Packed 2 to a carton	Shpg. Wt.
112	Letter	12¼" 10½" 23½"	\$9.95 ea.	21 lbs.	\$9.85 ea.	40 lbs.
115	Legal	15¼" 10½" 23½"	\$11.95 ea.	23 lbs.	\$11.85 ea.	47 lbs.
110	Check	10¼" 4½" 23½"	\$9.35 ea.	14 lbs.	\$9.25 ea.	28 lbs.

With smooth gliding ball-bearing rollers...

1200	Letter	12¼" 10½" 23½"	\$11.75 ea.	20 lbs.	\$11.65 ea.	41 lbs.
1500	Legal	15¼" 10½" 23½"	\$14.75 ea.	23 lbs.	\$14.65 ea.	47 lbs.

Prices slightly higher in Texas, Colorado, and West of the Rockies

YOUR NEAREST AUTHORIZED COLE DEALER IS LISTED OPPOSITE PAGE A8



"DIRECTOR" FILE

3 suspension letter files. Secret vault plus storage space under lock and key. 30½" x 37½" x 17".

No. 1473.....\$56.95

Shpg. Wt. 112 lbs.

Above with plunger type lock No. 1473PL.....\$64.45

LEGAL SIZE with legal instead of letter size drawers.

No. 1873.....\$64.95

Shpg. Wt. 124 lbs.

Above with plunger type lock No. 1873PL.....\$72.45



"MODERN" FILE

Three letter files, 2 drawers for 3x5 or 4x6 cards (6400 cap.), secret vault plus storage space under lock and key. 30½" x 51½" x 17". Olive Green or Cole Gray.

No. 991 \$95.50

Shpg. Wt. 153 lbs.

Above with plunger type lock

No. 991PL.....\$106.50

FOUR LETTER DRAWERS Shpg. Wt. 155 lbs.

Same as above but with four letter size drawers instead of three (no card drawers). No. 990.....\$93.00

Above with plunger type drawer lock

No. 990PL.....\$104.00

LEGAL SIZE

Shpg. Wt. 170 lbs.

As above but with four legal instead of letter drawers (no card drawers). 33½" wide. No. 1090.....\$98.00

Above with plunger type drawer lock

No. 1090PL.....\$109.00

DECORATOR SHADES: Above in Mist Green or Desert Sand.....\$15.00 add'l.



Cole's "DESK 'n FILE" cabinet

A retractable desk, a safe for valuables, drawers for checks, files for letters, compartments for books and drawers for index cards. A complete office protected by two doors under lock and key. 32½" x 60" x 19". Olive Green or Cole Gray.

Shpg. Wt. 245 lbs.

No. 1093 \$119.95

SPECIFICATIONS	INSIDE DIMENSIONS		
	Wide	High	Deep
Top Vault	16"	8"	16"
Shallow Drawers	13½"	2"	16"
Card Drawers	6¼"	4½"	16"
Check Drawers	12½"	4½"	16"
Letter Drawers	12½"	10½"	16"

"EXECUTIVE" FILE →
Two full suspension letter files, 2 drawers for 3x5 or 4x6 cards (6400 cap.), secret vault plus storage, lock and key, 30½" x 37½" x 17".

No. 1478.....\$62.75

Shpg. Wt. 119 lbs.

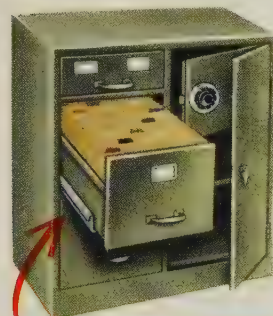
Above with plunger type lock No. 1478PL.....\$70.25

LEGAL SIZE... with legal instead of letter size drawers

No. 1878.....\$69.95

Shpg. Wt. 125 lbs.

Above with plunger type lock No. 1878PL.....\$77.45



"MERCHANT'S" FILE

Two full suspension letter files, drawer for 3x5 or 4x6 cards (3200 cap.), plus a secret vault and two adjustable storage compartments both protected by an outer door under lock and key. 30½" x 32" x 17".

No. 1370.....\$52.25

Shpg. Wt. 106 lbs.

Above with plunger type lock No. 1370PL.....\$59.75

COLORS:

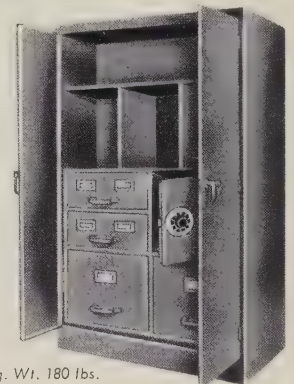
Above files available in Mist Green, Olive Green, Desert Sand or Cole Gray.

FULL SUSPENSION

Cole's "FILE VAULT" →

Contains two full suspension letter files, 2 double drawers for 3x5 or 4x6 cards (6400 cap.) also used for leases, contracts or cancelled checks. Plus a dial lock secret vault, doubly protected by outer doors under lock and key. Also has three compartments plus shelf for books or supplies. 32½" wide, 60" high, 19" deep. Olive Green or Cole Gray baked enamel finish.

No. 992.....\$108.25



Shpg. Wt. 180 lbs.

LEGAL SIZE

Similar to above cabinet but with two legal size instead of letter size file drawers. 35½" wide, 60" high, 19" deep.

No. 1092

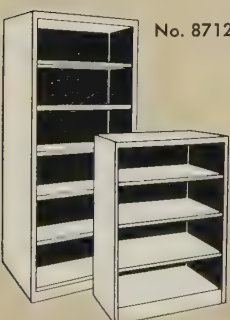
\$114.00

Shpg. Wt. 210 lbs.



Cole's STEEL SHELVING UNITS

At these low prices you might as well do it now. Don't lay this aside. Order these units today. You'll thank us for it. Cole cabinets are large heavy duty shelving cabinets with 50% more capacity than standard units. Built of extra heavy gauge steel, (not to be confused with ordinary light gauge shelving) yet costs no more than wood. Shelves are adjustable on 2" centers, can be raised or lowered, or more shelves added. Four-way reinforcement. Beautifully finished in Olive Green or Cole Gray baked enamel. Easily assembled.



No. 8712 \$43.00

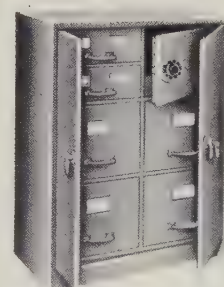
No. 9XB
\$27.50



Clean up your office and stockroom NOW!

THREE No. 8712
Units \$127.50

No.	Wide	High	Deep	Compartment in Ea. Unit	ONE UNIT	THREE UNITS	SIX UNITS	Additional Shelves
8712.....	36"	87"	12"	Six	\$43.00	\$42.50	\$41.95	\$3.25 ea.
8718.....	36"	87"	18"	Five	49.95	49.50	49.00	4.60 ea.
8724.....	36"	87"	24"	Five	64.95	64.50	64.00	5.60 ea.
9XB.....	30½"	49"	9½"	Four	27.50	27.25	27.00	2.95 ea.
207.....	30½"	26"	17"	Two	25.50	25.40	25.00	4.00 ea.
4026.....	30"	40½"	26½"	Three	46.95	46.25	45.95	6.95 ea.



"PRESIDENTS" FILE

No. 475
\$79.50

Shpg. Wt. 162 lbs.

Four letter drawers, two drawers for 3x5 or 4x6 cards (6400 cap.), secret vault protected by outer doors. 32½" x 37½" x 19".

No. 475.....\$79.50

DECORATOR SHADES: Above in Mist Green or Desert Sand.....\$15.00 add'l.

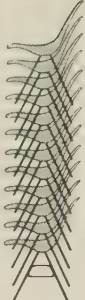
STANDARD COLORS: All above cabinets in Olive Green or Gray at no extra cost.

FOUR SEATING BY COLE

last word in beauty, easy to clean. Used in auditoriums, waiting rooms and libraries. Compare them with those sold at much higher prices. After 10 days, if not entirely satisfactory return them and owe us nothing.



No. 2800
\$19.95



→ STACKS NEATLY

Above chair is also made with a special stacking and interlocking base. To order add "SB" to number.....\$2.00 ea. add'l.

Made of fiberglass reinforced plastic. Tougher than steel.
No. 2800 chair: 31 1/4" high, 18 3/4" wide, 21 1/2" deep. Seat height 16 1/2". No. 2802 chair: 32" high, 23 1/2" wide, 24" deep. Seat height 16 1/2". Made in Gray, Green, Yellow, Blue, White, Coral and Burlap Brown on black tubing.

No. 2800 Less than 4.....\$19.95 ea. 4 or more.....\$18.95 ea.
No. 2802 Less than 2.....\$34.75 ea. 2 or more.....\$32.20 ea.

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COLE'S NEW

Tambour Top

PORTABLE DESK FILES...

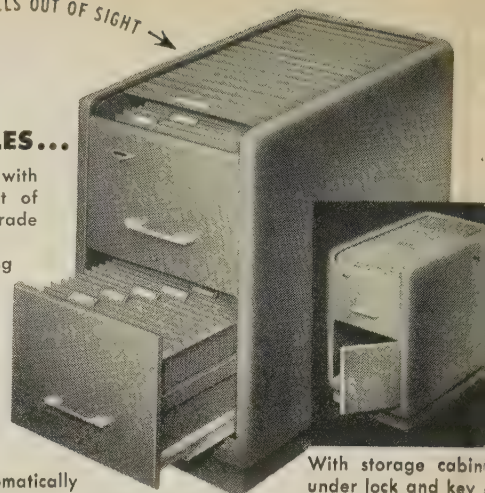
A smart new executive file, with Tambour Top that glides out of sight when opened. Same grade "A" suspension as used on Cole's "Madison" files. Hanging folders can be used in both compartments. Four swivel casters. Mist Green, Desert Sand or Gray enamel.

LETTER SIZE
No. 3854.....\$82.50
LEGAL SIZE
No. 3858.....\$89.50

PLUNGER TYPE LOCK that automatically locks upper section and file drawer \$10.00 add'l.

	LETTER SIZE No. 3854			LEGAL SIZE No. 3858		
	W.	H.	D.	W.	H.	D.
Upper section..	13 1/2"	11 1/4"	23 3/4"	16 1/2"	11 1/4"	23 3/4"
File drawer ..	12 1/4"	10 1/4"	25"	15 1/4"	10 1/4"	25"

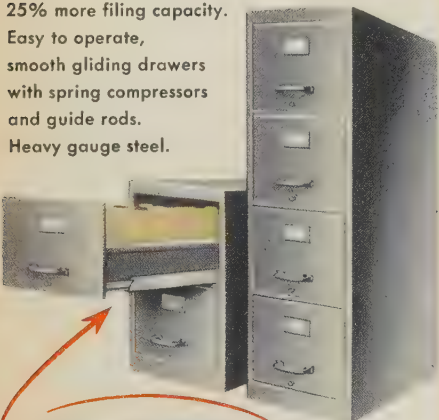
TOP ROLLS OUT OF SIGHT →



With storage cabinet under lock and key, place of the bottom letter file drawer.
No. 3426 \$72.50
Lock for top section.....\$10.00 add'l.

Cole's FULL SUSPENSION FILES

25% more filing capacity.
Easy to operate, smooth gliding drawers with spring compressors and guide rods.
Heavy gauge steel.



NEW...IMPROVED FULL SUSPENSION

TWO DRAWER Desk High							
Size	No.	W.	H.	D.	Price	With Lock	
LETTER 202.....	14 1/2"	28"	24"		\$38.50	\$43.45	
LEGAL 502.....	17 1/2"	28"	24"		43.00	47.95	
THREE DRAWER Counter Height							
LETTER 203.....	14 1/2"	40 1/2"	26 1/2"		48.95	57.95	
LEGAL 503.....	17 1/2"	40 1/2"	26 1/2"		56.25	65.25	
FOUR DRAWER							
LETTER 204.....	14 1/2"	52 1/4"	26 1/2"		49.95	58.95	
LEGAL 504.....	17 1/2"	52 1/4"	26 1/2"		59.95	68.95	
FIVE DRAWER							
LETTER 205.....	14 1/2"	60"	26 1/2"		69.95	79.95	
LEGAL 505.....	17 1/2"	60"	26 1/2"		79.95	89.95	

Executive FULL SUSPENSION FILES

LAST FOLDERS AS ACCESSIBLE AS THE FIRST



Finger touch control causes drawers to glide smoothly and quietly when fully loaded. With safety latches and positive side lock compressors.

TWO DRAWER Desk High							
Size	No.	W.	H.	D.	Price	With Lock	
LETTER 1402.....	14 1/2"	28"	24"		\$44.00	\$48.95	
LEGAL 1902.....	17 1/2"	28"	24"		48.50	53.45	
THREE DRAWER Counter Height							
LETTER 1403.....	14 1/2"	40 1/2"	26 1/2"		52.25	61.25	
LEGAL 1903.....	17 1/2"	40 1/2"	26 1/2"		61.25	70.25	
FOUR DRAWER							
LETTER 1404.....	14 1/2"	52 1/4"	26 1/2"		59.50	68.50	
LEGAL 1904.....	17 1/2"	52 1/4"	26 1/2"		65.50	74.50	
FIVE DRAWER							
LETTER 1405.....	14 1/2"	60"	26 1/2"		77.50	87.50	
LEGAL 1905.....	17 1/2"	60"	26 1/2"		86.50	96.50	

Imperial FULL SUSPENSION FILES

a new concept in executive office furniture



These are Cole's new 1959 cabinets. Designed for the top executive. Sparkling in design, they radiate an assurance of achievement. Finger touch control causes drawers to glide smoothly and quietly when fully loaded. Suspension arms are made of special high tensile steel to assure a lifetime of "Whisper-Touch" operation.

TWO DRAWER Desk High							
Size	No.	W.	H.	D.	Price	With Lock	
LETTER 3202.....	16"	28"	24"		\$64.00	\$74.00	
LEGAL 3502.....	19"	28"	24"		69.00	79.00	
THREE DRAWER Counter Height							
LETTER 3203.....	16"	40 1/2"	26 1/2"		85.00	95.00	
LEGAL 3503.....	19"	40 1/2"	26 1/2"		90.00	100.00	
FOUR DRAWER							
LETTER 3204.....	16"	52 1/2"	26 1/2"		98.00	108.00	
LEGAL 3504.....	19"	52 1/2"	26 1/2"		109.50	119.50	

DECORATOR SHADES: Above files in Mist Green, Olive Green, Desert Sand or Cole Gray.

Cole's PORTABLE DESK FILES

Upper compartment with lift cover for visible records under lock and key. Full suspension lower file drawer. Swivel casters, spring compressors and guide rods. Olive Green or Cole Gray. 30 3/4" high.

	Green or Gray	Grained Finishes
LETTER SIZE No. 854.....	\$52.50	\$62.50
LEGAL SIZE No. 858.....	\$67.50	\$77.50
Add'l. lock on bottom drawer.....	\$2.95 add'l.	



	Wide	High	Deep
Upper section.....	13"	10 3/4"	24 3/4"
File Drawer	12 1/4"	10 1/2"	24 1/2"

Cole's "RECORD CARD" FILES

Ideal for important records. A full suspension letter file, two drawers for 3x5, 4x6 cards or cancelled checks. Has a reference slide shelf on the 24" deep unit. Olive Green or Gray, 14 1/2" wide.



No.	High	Deep	Price	With Lock	Shpg. Wt.
321	28"	24"	\$51.95	\$60.95	77 lbs.
321-18	26"	17"	48.95	57.95	57 lbs.
*321-18b	28"	17"	49.75	58.75	61 lbs.

COUNTER HEIGHT 14 1/2" w, 40" h, 26 1/2" d.
As above with two letter drawers instead of one plus two drawers for 3x5 or 4x6 cards (8000 cap.).
Price With Lock
No. 322

Prices slightly higher in Texas, Colorado, and West of the Rockies

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Los Angeles.....Aldine Company
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Los Angeles.....James E. Geever Co.
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Los Angeles.....Pioneer Stationers, Inc.
4404 East Bandini Boulevard
Los Angeles.....School Days Equip. Co.
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Lynwood.....At-Lyn Office Supply
11305 Atlantic Avenue
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2355 Broadway
San Diego.....Parron-Hall Corp.
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Santa Monica.....Alpha Stationers
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(continued from page 8)

EDITORIALS

The Church as a Gambler

The probabilities are that the Christian churches have never been entirely free from the sin of gambling. Certainly those gay young blades in the old English church who hitched their mounts inside the nave and drank plentifully before the hunt engaged in games of chance before they set out to snare the foxes.

But throughout the American era church leadership—particularly in the Protestant churches—has been opposed to gambling methods for financing the costs of organized religion. Despite this opposition, there have been many thousands of instances of gambling, including raffles, games of chance, and even the rolling of dice, the profits from which have been devoted to church support.

In one of our church counseling jobs several years ago this question came up. The chairman of the church asked for an opinion on the use of the church building for recreational purposes.

"Just how far should we go?" he asked.

We knew that he had social dancing in mind, so avoided that by saying, "One should be tolerant but should stop this side of bingo."

His face showed disappointment as he replied, "I am sorry that you said that. Bingo is one of our major sources of income."

Bingo, today, has become a major consideration. States are besieged to legalize gambling on the ground that churches need the income. Some churches are back of these efforts, but the unseen hand is the underworld organization which, once bingo is legalized, will step in and in the name of sweet charity set up great centers for gambling in which churches are listed as beneficiaries.

Historically, the periods following great wars have been times of moral confusion. This is shown in changing concepts toward the basic moralities of life. It is to be expected that there would be a cry for the legalization of all kinds of gambling. Bingo legalized for charity soon becomes bingo legalized for gambling only. Next will follow removal of restrictions on gambling on professional sports and the encouragement of a national lottery to supplement our system of taxation.

Protestantism has a heritage to sustain. Other groups envy our methods of local church finance. We asked a Catholic priest why he tolerated the raffling of an automobile. His reply is a good statement here.

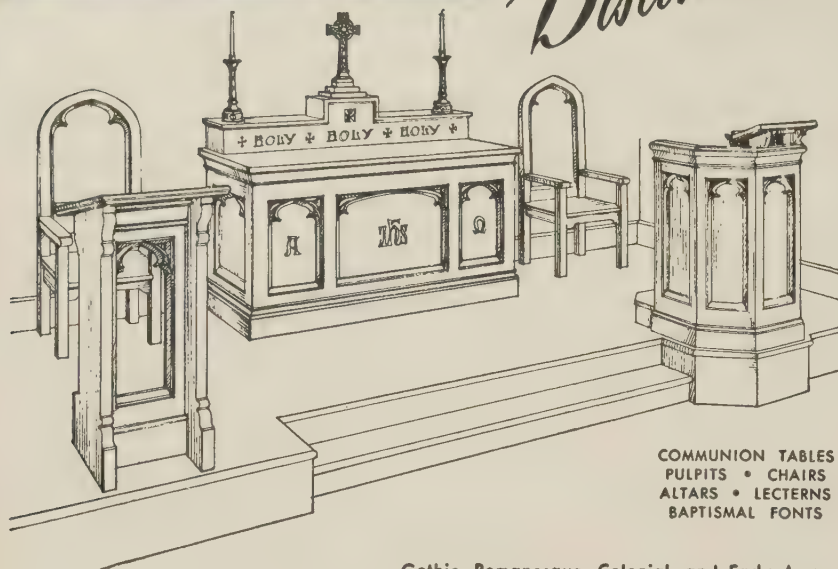
"I don't like it. If we could get our people to give systematically as yours do, I would stop it. But to my people it seems like a quick and easy way to get some needed cash. If you can install any system of stewardship in my church which will be effective, we will stop the gambling in a hurry."

I did not accept the challenge.

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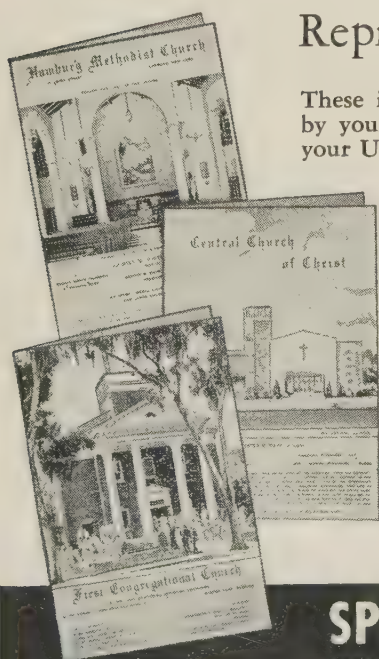
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(continued from page 34)

A MARRYIN' PARSON SPEAKS

After all, that is a major part of marriage; and God intended that, too. I point out the two uses of sex as God planned: creation of children and fellowship between husband and wife. Improper use of sex can cause untold suffering, but the proper use of sex in wedlock can be the basis of much contentment, happiness, and the enrichment of life. I also speak of the place of children in the home as God's plan, and how we are never content until we have children to mother and father.

Religion Is Important

Then, too, religion is important. I tell them that as soon as I have pronounced them husband and wife in the ceremony I shall ask them to pray the Lord's Prayer with me. Then they can remember that their first act of married life was praying together. We talk about their own church affiliations or preferences and the necessity of adjustment here. If they cannot belong to the same church, which is best, they must mutually respect the church of their partner. I urge them to become faithful in their Christian relationships, as usually families who pray together stay together. There are many other things that we discuss on which I shall not take time to comment here and now.

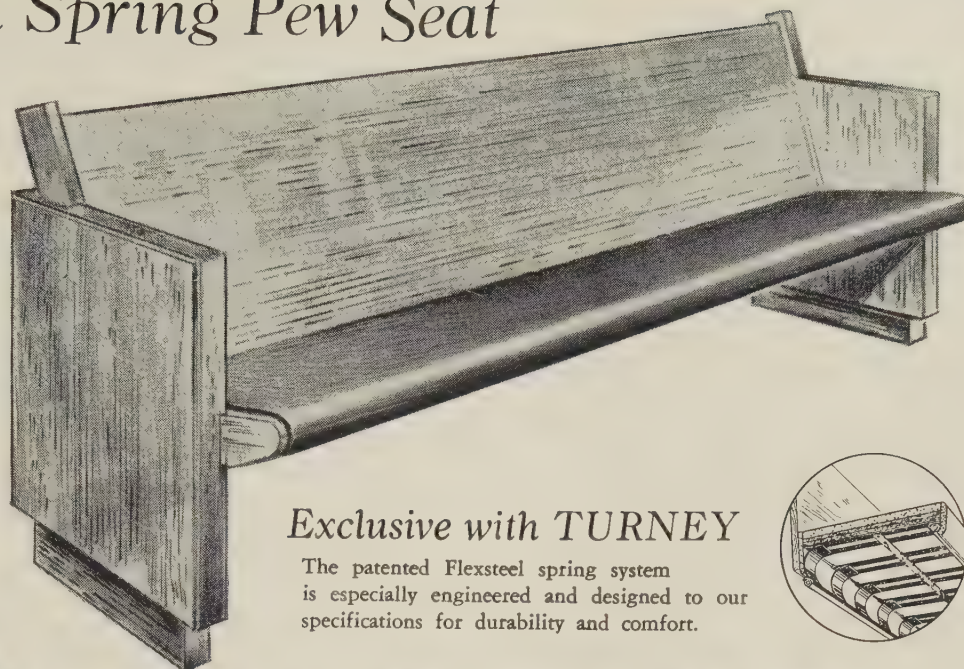
It may be asked if this counseling does any good. I usually don't see a couple again unless it is accidental. But I can speak of their responses at the moment. To tell the truth, I have the feeling that some of them endure it more or less courteously as something unpleasant they must tolerate if they want to get married. Yet at times I am conscious of a rapport that accompanies the realization that we are coming to grips with realities in their lives. When a young man shakes my hand and thanks me, saying he has never understood marriage so well before, and when with tears in her eyes a young woman turns back and says, "Thank you for the talk," it makes me realize that perhaps I have had a real and genuine ministry in being a marryin' parson.

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The National Association of Manufacturers announces that it has acceptances from eighteen prominent American clergymen, of varying faiths, to serve as advisors for its Clergy-Industry Relations Department.

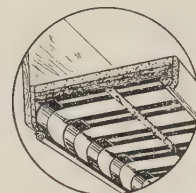
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A Sermon on Ministerial Placement Let Us Go

Garrett H. Evans*

Text: *And he said to them, "Let us go on to the next towns, that I may preach there also; for that is why I came out."*
—Mark 1:38 (Revised Standard Version)

Every Methodist minister, except a bishop, is appointed for one year; bishops are elected to their office for life, and are assigned to an area for four years. Thirteen times, beginning in 1946, I have been appointed as pastor of this congregation. The question often arises: Is a long pastorate desirable, either for the church or the minister? Let us think a bit on that theme, for I believe the principles involved apply not only to ministers but to every Christian worthy of the name.

*Minister, Christ Methodist Church, Wheeling, West Virginia.

I
First of all, let us look at the Biblical record. It is amazing how often we find Jesus saying, both literally and figuratively, "Let us go." Great crowds gathered about him, especially in the early days of his ministry; and again and again we find him going away from them. Take this incident from the first chapter of Mark's Gospel: The disciples, led by the impetuous Simon Peter, came to Jesus and said, "Every one is searching for you." You may recall that at the time Jesus was praying, having gone out to a "lonely place" to be alone with God. This was the source of his authority and power. We sometimes refer to "taking time out" for prayer, but with Jesus it was not "time out." Rather, as Halford Luccock has said, "it was time into him for the recreation of life, for fresh adjustment to the will of his Father, for

replenishment with the life and power of God."¹ Yet at such an important time the disciples came to interrupt. They said, in effect, "Why waste time here, when everyone is looking for you? Come on!" But Jesus, instead of joining the crowds, said, "Let us go on to the next towns, that I may preach there also; for that is why I came out." In the fourth chapter of Mark, once again we find the crowds pressing around him as they were on the shores of the Sea of Galilee. When evening came, he said to the disciples, "Let us go across to the other side," and again they left the crowd. (4:35, 36) Later in his ministry, as we read in the eighth chapter, the people were so impressed by him that even the Pharisees came asking for a sign. But Jesus replied, "Why does this generation seek for a sign? Truly, I say to you, no sign shall be given to this generation." And he left them." (8:12, 13)

At first glance this all seems to be a mistake. He had the crowds with him. Why didn't he stay and preach to them? Why should he go? Why leave when things are going right? Why risk going somewhere else when things are going

so well here? "The people need you here, and certainly they are responding to your message," they might have argued. But Jesus said, "Let us go," and he went throughout all Galilee.

Read on in his story, and you will find such scenes repeated. Jesus was always moving along; and things happened as he went, as he passed by, as he was in the way! His last commandment to the disciples was, "Go, therefore, and make disciples of all nations." (Matthew 28:19)

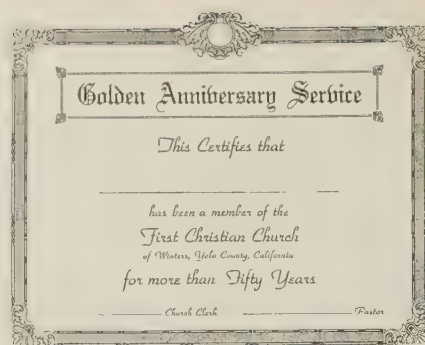
The whole New Testament record is one of tremendous activity. Sometimes we hear that our church is too active, that there is too much going on, and so on. Europeans are amazed at the activity of the churches in America, so I am told. Of course, activity does not always mean spirituality or dedication. Yet, if we follow the example of Jesus and the apostles, we are going to keep moving in the same way that they did.

Jesus kept moving; the early apostles keep moving; and, as most of you know, Methodist preachers keep moving. There was a time when by rule they had to move every year, and in many places it is still the custom to change preachers at least every four years. (Some would make that a rule of the church, even now.) In 1756 John Wesley wrote the following to one of the preachers:

I know, were I myself to preach one whole year in one place, I should preach both myself and most of my congregation asleep. Nor can I believe it was ever the will of our Lord that any congregation should have one teacher only. We have found by long and constant experience that a frequent change of teachers is best. This preacher has one talent, that another. No one whom I ever yet knew has all the talents which are needful for beginning, continuing and perfecting the work of grace in a whole congregation.²

II

All of this is true as far as it goes, but it does not go far enough. Times have changed. Paul wrote to the Romans, "But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher?" (10:14) What Jesus or the disciples had to proclaim when they went to a new place



Golden Wedding Anniversary Service

Many churches have found that Golden Wedding Anniversary services develop interest both in the church and in the community. The First Christian Church of Puyallup, Washington, has for many years promoted an annual service of this nature. Couples who have been married fifty years or more are recognized. The usual service starts with the processional wedding march from "Lohengrin" and is concluded with the wedding march by Mendelssohn. The golden-years couples come into the service in processional order.

A program such as the one that follows is generally used.

Prelude
 Wedding Processional March
 —from "Lohengrin"
 Procession of Golden Wedding Couples
 Invocation
 Gloria Patri—All Standing
 Hymn—"Sweeter as the Years Go By"
 Morning Prayer
 Announcements
 Receiving of Tithes and Offerings
 Solo
 Presentation of Floral Tributes
 Anthem—by Choir
 Communion Hymn
 Prayers of Thanksgiving
 Sermon
 Invitation Hymn
 Benediction
 Recessional—Wedding March, Mendelssohn
 Postlude

(the end)

was news—news in the literal sense of the word. The people had never heard it before. It was imperative that as many people as possible hear this good news; so the early Christians kept moving. Even then, however, it is interesting to

note that there were times when they were told not to move. I love to read Paul's letter to Titus, to quote it to preachers who fuss about the members of their church. It is apparent that Titus wrote to Paul, asking for permission to move on. Paul agrees with him that things are not too pleasant in Crete, where Titus is the pastor. The people are "liars, evil beasts, lazy gluttons." (1:12) "They profess to know God, but they deny him by their deeds; they are detestable, disobedient, unfit for any good deed." (1:16) But, writes Paul, "This is why I left you in Crete, that you might amend what was defective." (1:5)

Sometimes we are like Titus: We say, "Let us go," just so we can escape the responsibilities of life. And, of course, it is a temptation. Jeremiah cried out, "Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people and go from them." (9:2) I have such a lodging place on the Connecticut shore, and am going to leave my people just as soon as Conference adjourns; but I expect it to be a time of refreshment, not a time of hiding. I expect to return here to continue our work together.

Robert Frost has a lovely poem which expresses this human yearning for escape from responsibility. He calls it "Stopping by Woods on a Snowy Evening."

Whose woods these are I think
 I know.

His house is in the village
 though;

He will not see me stopping
 here

To watch his woods fill up with
 snow.

My little horse must think it
 queer

To stop without a farmhouse
 near

Between the wood and frozen
 lake

The darkest evening of the year.

He gives his harness bells a
 shake

To ask if there is some mistake.

The only other sound's the
 sweep

Of easy wind and downy flake.

The woods are lovely, dark and
 deep,

But I have promises to keep,
 And miles to go before I sleep,
 And miles to go before I sleep.

(turn to page 56)

Drinking and Driving

1. A drinking driver was involved in at least 30% of all fatal traffic accidents during 1957.
2. Twenty-three percent of the adult pedestrians killed during 1957 had been drinking.
3. Special holiday studies by the National Safety Council showed that 55% of the Christmas season fatal traffic accidents involved drinking.
4. Forty-eight percent of the Labor Day (1956 Labor Day weekend) fatal traffic accidents involved a drinking driver.
5. In many accident cases, the fact that a driver has been drinking is not recorded and is never entered in the driver's official record.
6. In spite of past and present efforts to increase safety education and traffic enforcement, too many drinking drivers are still operating on our streets and highways.
7. The social drinkers are a greater menace than commonly believed, as their critical judgment is impaired with a fairly low alcohol concentration.
8. Drinking to any extent reduces the ability of *any* driver.
9. Small amounts of alcohol reduce judgment, self-control, and driving ability.
10. Alcohol is not a stimulant and is classified medically as a depressant.
11. Loss of judgment and the capacity for self-criticism occurs before obvious symptoms of intoxication.
12. It takes at least three hours to oxidize (eliminate) one ounce of pure alcohol (about two cocktails).
13. Two cocktails (about 0.04% of alcohol in the blood) may reduce visual acuity as much as wearing dark glasses at night.
14. "Under the influence" means that due to drinking alcohol a person has lost (to any degree) some of the clearness of mind and self-control.
15. You do not have to be obviously intoxicated to be "under the influence" and an unsafe driver.
16. Pure alcohol leaves no odor on the breath—it is the flavors in the beverage that cause the odor.
17. Coffee or other stimulants will not offset the effects of alcohol. Only offset the effects of alcohol.
18. Chemical tests provide the police with a scientific means to determine whether or not alcohol has reduced a driver's ability.

National Safety Council

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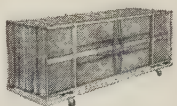
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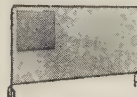
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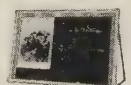
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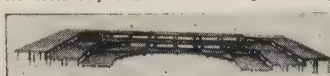
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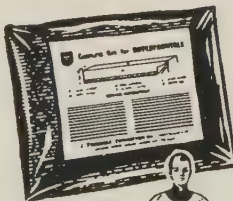
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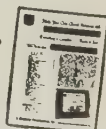
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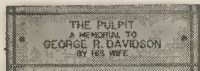
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Ocean City Tabernacle

The Ocean City Tabernacle had a problem. It needed a new building which would seat twelve hundred persons, with the additional space necessary for entrances, rest rooms, choir room, and offices. But its location in the summer community of Ocean City, New Jersey, did not give much space for the building. Homes which were not for sale crowded it on all sides.

Then there were financial limitations. The building committee was given a maximum budget of \$250,000 to pay for the building and the furnishings. At the same time it was appreciated that a critical clientele would expect something attractive, worshipful, and functional.

The Ocean City Tabernacle Association is a unique organization. It is an interdenominational group meeting only during the summer months and drawing persons of all faiths to its services. The simplicity of the services is evidenced by the lack of any formal furnishings, a pulpit, or choir stalls.

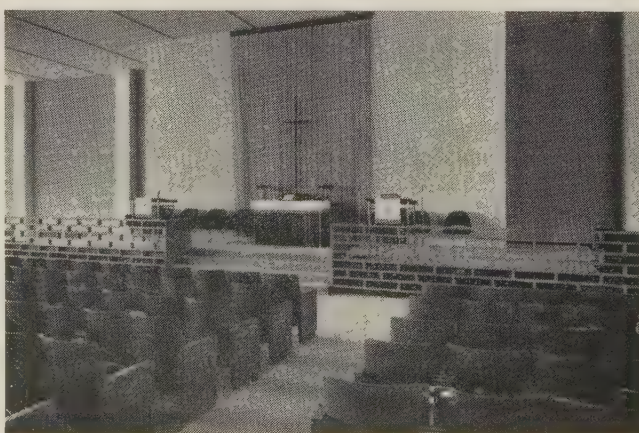
Designed to seat twelve hundred persons, a special provision has been made to accommodate overflow crowds which are anticipated in the middle of the vacation season. Beyond the all-glass sides of the building, decorative walls

have been placed to provide outdoor courts for additional seating.

Constructed on a large square lot bounded by streets on all sides, the building has, as an expression of its use in summer only, a campus plan. The choir room and office are housed in a separate building to one side of the sanctuary, and in front the rest rooms form two separate units. Canopies over connecting walks provide protection on rainy Sundays, and the canopy across the front has been done in three dramatic arches of thin shell concrete.

This decorative entrance canopy is the only ornamental note in the otherwise tailored and austere building. All elements are flat-roofed, the sanctuary building being spanned with long steel joists and steel deck. The ceiling is of corrugated aluminum, perforated for acoustical treatment and for distribution of exhaust air for ventilation. In the interior, front and rear walls are of stacked concrete block painted a soft blue.

The backdrop for the custom designed rosewood and stainless steel altar is a free-standing wall of natural pandanus. Draperies are of fiberglas on the large side windows and fish-net material behind the altar on the pandanus wall.



Interior View toward the Altar

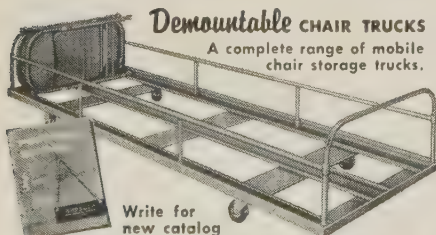
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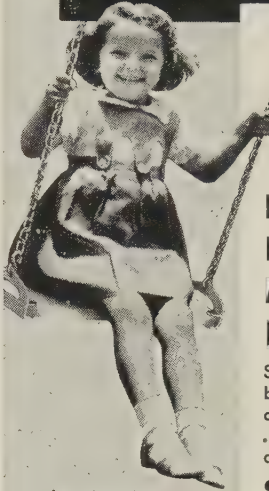
Thin shell concrete entrance shelter. Small building at right is one of two rest rooms.

STATISTICAL DATA

Name of Church	Ocean City Tabernacle
Owner	Ocean City, New Jersey
Architect	Ocean City Tabernacle Association
Pastor	The Ballinger Company*
Organization	Architects and Engineers
President	None
Building Statistics and Data	Interdenominational
	Mr. Ralph G. Luff
	Merion, Pennsylvania
	Area 11,743 square feet
	Cube 244,792 cubic feet
	Cost \$213,600
	Cost per square foot \$18.19
	Cost per cubic foot .87
Seating	1200 fixed, upholstered, individual, auditorium-type seats.
Foundations	Piles and reinforced grade beams.
Exterior Walls	Concrete block and face brick.
Floors	Concrete; aisles of auditorium carpeted; office and choir room asphalt tile.
Roof	Flat built-up roofing over 1" insulation, 1½" steel deck, long span steel joists.
Ceiling	Perforated, corrugated, painted aluminum sheets.
Windows	Wood frames with plate glass in larger panels.
Interim Wall Finish	Painted concrete block.
Drapes	White fiberglass on side windows, fish net behind altar over pandanus cloth.
Altar & Lectern	Custom designed stainless steel and rosewood.
Heating & Ventilating	No heat provided; exhaust fans behind altar draw air through perforated ceiling.
Lighting	Incandescent pendant fixtures.
Special Features	Thin shell vaulted concrete entrance shelter. Open campus plan in keeping with summer use. Protected side courts.

*1625 Race Street, Philadelphia 3, Pennsylvania.
(the end)

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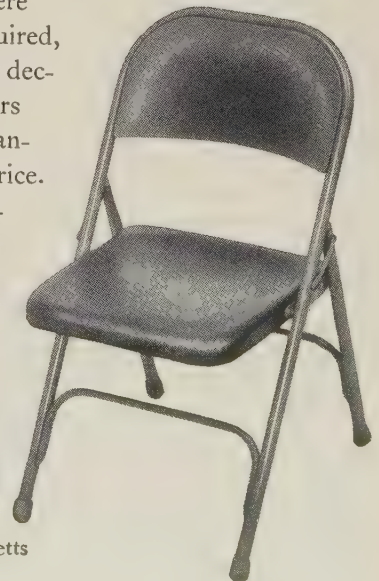
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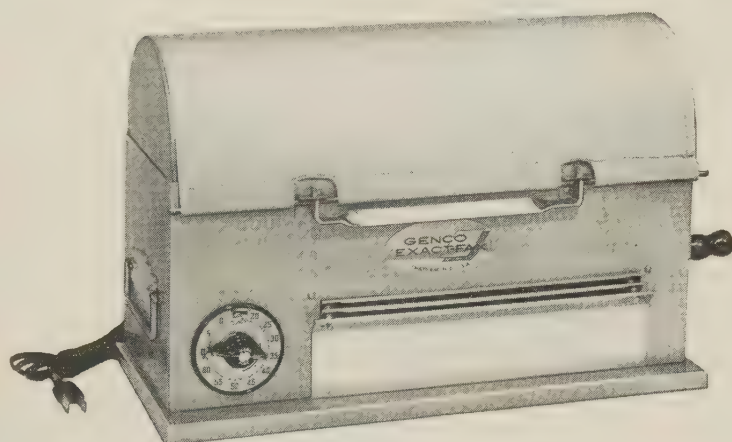


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The Winnowed Wheat

Horace G. Smith

The above title may recall an ancient and outmoded method of separating the wheat from the chaff, but the figure of speech is still applicable to some experiences in our modern life. For a moment this writer would use it to suggest what happens when a preacher tries to keep his filing system up to date.

At first he puts into those files clippings and selections of all kinds which give any promise of future usefulness in his work. Periodically, however, he sorts this material over and judges it with a more seasoned and discerning eye. As a result, he casts much of it aside as relentlessly as the electric eye throws out of the assembly line any product that is defective in quality, shape, or form.

Like others who gather material for use in articles or sermons, the writer has followed this process. Sometimes, of

Dr. Smith is President Emeritus of Garrett Biblical Institute, Evanston, Illinois. His mature wisdom is well expressed in the selection of interesting items in this and the paper which will follow next month.

course, he has thrown away that which later he wished he had retained, doing what the Germans call "throwing out the baby with the bath." Out of that which has survived several of these winnowing sessions he has culled a limited number of items which he regards as the finest of the wheat, entirely freed from chaff.

He is ready to commend these selections to his fellow preachers because they belong among those things with which every minister, young or old, should be familiar. They may have their

roots in the yesterdays, but they have a word for today and tomorrow. In that sense, at least, these brief sketches are classics. They are left to speak for themselves with little editorial comment other than a few sentences to identify them and place them in their proper setting.

The Minister at Jamestown (1760)

The high praise given by Stephen Vincent Benet to Good Master Hunt, the first minister to land on American soil, deserves more recognition than it has received. It should take its place along with Goldsmith's tribute to the preacher in "The Deserted Village":

**A man, he was to all the country
dear
And passing rich with forty
pounds a year.**

It is also on a par with Theodore Roosevelt's praise of the circuit rider who helped to "keep alive the divine fire in the heart of the pioneer."

Benet's tribute will be found in his "Western Star," a long poem in which

he praises those who landed at Jamestown and at Plymouth and those settlers who moved ever westward to the Pacific. This poet treats all these pilgrims as "human beings" rather than "ancestors," in the hope that they will not be forgotten.

The minister, Good Master Hunt, looms large in the catalogue of the Jamestown company of over one hundred brave people, nine-tenths of whom were doomed to die of hardship in a very short time. Out of the somewhat motley company, Benet selects a few for special mention. Of one he wrote that "he would try to do anything new but die." He described another as "outlaw, vagrant, rogue to the bone but never anyone's man but his own." In dealing with still another of these venturesome spirits, the poet refers to him as one in whom "the small ticktock of his veins" kept saying, "To be my own man, to be my own man."

But the poet's highest praise was reserved for this true minister who held his first service of worship before they had time to "build the essential fort," or "the essential church." For that first Christian service in the new world, he "stretched a sail for a church roof between two trees." Benet's tribute which follows speaks for itself.

Good Master Hunt

Let us turn for a moment to
another figure,

Who, of all of them, shines with
a clear steadfast light,
Robert Hunt, the minister of
God,

So ill when they lay at the
Downs that no man
thought

He would live the voyage, yet
living because he must,
Being God's servant, to con-
ciliate,

Appease, soften the hearts of
angry men

And show the true calm courage
of the true priest
Through the hard winter and
the starving time.

He will lose the few poor books
of his scant library

In Jamestown fire—aye, all but
the clothes on his back,
"Yet none did ever hear him
repine of his loss,"

And those who rail
At others call him still "Good
Master Hunt."

For the rest complained. He did

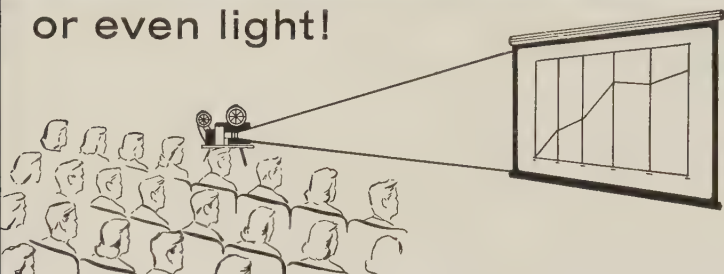
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not.

They marveled at him.
And we may marvel, too, and,
marveling, praise.
Peace to your steadfast heart,
good Master Hunt,
And may the wild Virginia
earth lie lightly
Upon the pure devotion of your
name.

The Colonel in the Theological Seminary

Samuel McCord Crothers, the genial author of this and other whimsical essays, followed two careers which were

not as far removed from one another as that of this military man whom he portrays as a member of a theological faculty. While he was a distinguished Unitarian preacher serving for many years the church in Cambridge near Harvard, he also wrote essays with such charm and distinction that they had a wide reading in his day a half century ago. They still possess a certain magic quality that gives "the gentle reader" a lift as he reads.

This essay with its title is self-explanatory and needs no comment by way of introduction. Even he who reads it rapidly will catch its point and smile when he is through. If the reader be a

layman he will recall many examples of this type of sermon. If he be a preacher he will fall into an introspective mood and carefully examine his own method and message.

An Effort at What?

The first essential of homiletics is that you should shoot straight. You have doubtless already received instructions on this point, and I shall, therefore, confine myself to questions of tactics.

I went to church yesterday and witnessed a series of operations that filled me with dismay. The minister began by seizing a text as a base of operations. I observed that the base was not secure, but this made less difference, as he was evidently prepared to change his base if the exigencies of the engagement demanded it. His first mistake was one of overcaution. In order to defend himself from an attack from the Higher Critics, he had strengthened his front by barbed entanglements in the way of exegesis. This was an error of judgment, as the Higher Critics were not on the field, at least in sufficient force to take the offensive. The entanglements intended to keep a hypothetical foe from getting at him prevented him from getting at once at the real enemy. He thus lost the psychological moment for attack.

While he was endeavoring to extricate himself from his own defenses I trembled for the issue of the affair. Having finally emerged into the open, he was apparently prepared for vigorous operations. I watched intently for the development of his plan. I was bewildered by the rapidity of his evolutions. With a sudden access of courage he would make a wild charge against an ancient line of breastworks which had long been evacuated. Then he would sweep across the whole field of thought, under cover of his artillery, which was evidently not furnished with accurate range-finders. The next minute he would be engaged in a frontal attack on the entrenched position of Modern Science. Just as his forces approached the critical point, he halted and retreated to his textual base. Reforming his shattered forces, he would sally forth in a new direction.

At first I attributed to him a masterly strategy in so long concealing his true objective. He was, I thought, only reconnoitering in force, before calling up his reserves and delivering a decisive blow at an unexpected point.

At last the suspicion came that he had no objective, and that he didn't even know that he should have one. He had never pondered the text about the futility of fighting as "one that beateth the air."

As we came away a parishioner remarked, "That was a fine effort, this morning."

"An effort at what?" I inquired.

The Acceptance of Criticism

No, this is not to be another paragraph on the technical aspects of acceptance as expounded by the counselor or his more erudite brother, the psychoanalyst. This article simply relates how one brave and gentle preacher accepted sharp criticism which would have crushed or embittered a lesser soul.

Here are the facts. In 1924 the *Christian Century* published a series of sermons by twenty-five of the foremost Protestant preachers in America. These preachers were chosen by a poll of all the ministers in the United States. The list included such names as Charles R. Brown, S. P. Cadman, Francis C. McConnell, Edwin Holt Hughes, Joseph F. Newton, and E. F. Tittle. Only Fossdick, Hough, and a few others are still living.

A sermon was published each week; in the following issue a criticism of it would appear, signed, as I remember it, with the *nom de plume* "The Listener." These appraisals were cordial but candid. Evidently the listener had a free hand to say what he felt should be said.

In his treatment of the sermon by John Timothy Stone he indulged his freedom of criticism in a rather caustic manner. Concerning this particular sermon he wrote:

Naturally, I took up Dr. Stone's sermon in last week's *Christian Century* with eagerness and expectancy. This man will surely have some great and power-giving message for me, I said as I began to read. I was completely disappointed. The thought was hardly above the sophomoric. I have heard many a high school graduate, a boy or

girl of seventeen or eighteen years, deliver on commencement evening an address which Dr. Stone could take verbatim and substitute for this sermon without the slightest injury to his dignity or prestige. I searched through the sermon again and again for a single flash of original insight and I could not find one. I found nothing to object to, but I found nothing that objected to me, that arrested me and led me captive.

Ordinarily, the minister whose sermon had been printed and criticized did not make reply. At least none was published except in this case. The spirit in which this nationally known pastor of a very great metropolitan church made reply to his safely protected critic is in such excellent character that I think it deserves a place in the minds of all of those who seek to preach and who must inevitably at times bear the brunt of serious criticism. It is even a good example of what I think the psychologists and others have in mind when they use the word "acceptance."

The Preacher's Humility

I thank you heartily for your frank and honest expression. It will help me to try to do more helpful work in the pulpit. I agree with you that the sermon is not worth much, although I think it is a fair sample of my work. My heart and thought were in it when delivered, but this did not show, nor did it seem to contain what a sermon on such a great theme should contain. Such marvelous truth as the theme embodies and such a splendid congregation should inspire one's best. I have often wondered why the people come.

I shall try to measure up more fully, but constantly feel my own inadequacy and failure. As ministers, our lives are all too busy for the high quality of pulpit work which our great gospel and the faithfulness of our people warrant. I shall aim higher for Christ, and the world, in my pulpit. The multiplicity of other demands and the complexity of pastoral duties are no excuse for other than the highest, finest work in the pulpit. It is hard to put "first things first" as to the pulpit, but it is a minister's only course if he is to build up his people in holy

(turn to next page)

To Pray and Serve

Some people join the church to sit and listen; others join to pray and serve. The happy church is the one which has members who wish to serve. It is up to the local church to offer opportunities for such service. The Division of Evangelism of the Presbyterian Church in the

U.S.A. has mailed its churches the ballot shown herewith for the use of members in indicating their wishes regarding service.

Something of this nature, placed in the hands of new members or mailed once a year to the entire membership, may bring you many man-hours of constructive service.

Enlisting for Service

We unite with the church, not only to be served but to serve. You will miss the real meaning of the Christian life if you do not participate in some form of service to the church and the community to which it seeks to minister. Check the opportunities for service listed below. Feel free to suggest others.

1. Church School

- Teaching ☐ Regularly
☐ Substitute
☐ Boys (age group)
☐ Girls (age group)
☐ Adults (men-women)

2. Youth Groups—Sponsor or advisor

- ☐ Boys ☐ Girls
☐ Age group preferred
☐ Handcraft instruction
☐ Leadership training
☐ Hospitality

3. Participation in Youth Groups

- ☐ Junior High (12-14)
☐ Senior High (15-17)
☐ Young People's Fellowship (18-23)

4. Participation in Adult Groups

- ☐ Young Adults (24-35)
☐ The Women's Association
☐ Missionary Department
☐ Business and Professional Women's Club
☐ Catering
☐ Hospitality Committee
☐ Men's Club (NCPM)
☐ Evangelism Committee

5. Visitation

- ☐ Visitation of church members
☐ The sick
☐ New church members
☐ Friendship Calling
☐ Evangelistic Visiting
☐ Budget Canvass

6. Transportation

- ☐ Shut-ins to services
☐ Choir members
☐ Youth camps and conferences
☐ For visitation

7. Ushering

- ☐ Morning ☐ Night
☐ Special occasions

8. Dining Room

- ☐ Serving ☐ Helping in kitchen

9. Clerical Work

- ☐ Stenography ☐ Typing
☐ Filing ☐ Mimeographing
☐ Telephoning

10. Ministry of Music

- ☐ As a member in one of the choirs
☐ As song leader
☐ As accompanist
☐ What instruments do you play?

11. Dramatics

- ☐ As director ☐ As actor
☐ As reader ☐ As costume maker
☐ As artist (scenic)
☐ As electrician

12. Publicity

- ☐ Editing ☐ Advertising
☐ Poster drawing

13. Professional Services

- (For the needy, or indigent)
☐ Medicinal ☐ Dental
☐ Legal ☐ Psychiatric

14. Special Service

(the end)

(continued from page 54)

WINNOWNED WHEAT

things and wield power in the community for Christ.

God has given me (why I do not know) a field of large service here, and whether I can measure up to the highest pulpit power I do not know, but your help will assist me in an honest effort and I again thank you.

John Timothy Stone
 (the end)

O BROTHER MAN

O brother man, fold to thy heart thy brother;

Where pity dwells, the peace of God is there;

To worship rightly is to love each other,

Each smile a hymn, each kindly deed a prayer.

John Greenleaf Whittier

FOR WHAT ARE YOU LISTENING?

Two men were walking along a crowded sidewalk in a downtown business area. Suddenly one of the men exclaimed, "Listen to the lovely sound of that cricket!" But the other could not hear. He asked his companion how he could detect the sound of a cricket amid the din of people and traffic. The first man, who was a zoologist, had trained himself to hear the marvelous voices of nature. But he didn't explain. He simply took a coin from his pocket and dropped it to the sidewalk, whereupon a dozen people began to look about them. "We hear," he said, "what we listen for."

Kermit L. Long in "Streams of Healing" compiled by Lester R. Liles (Fleming H. Revell Company).

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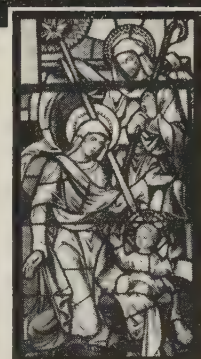
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(continued from page 48)

LET US GO

You see here a man, alone at night on a quiet road, enjoying the calm quiet and the uncomplicated beauty of the scene as the snow feathers its way down into the woods. He says, "The woods are lovely, dark and deep." He is drawn toward them, for they are a symbol of escape from responsibility, a symbol of rest and surrender. The thought of them makes him reluctant to return to the village with its problems. But pushing aside his desire to escape, he says:

But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.

There are responsibilities to face; there are promises to keep. Like Jesus, we have to say, "Let us go."

III

It is important for all of us to remember, as we think of going on spiritually, that really it has nothing to do with geography. Indeed, to make it so may often keep us from going on to the next stage of our religious experience. Let us go on to face our problems, especially when such problems may be within ourselves. Titus, I am sure, became a better man because Paul made him stay in Crete.

I find a similar instance in the letters of John Wesley. In 1780 he wrote to Zachariah Yewdall:

You mistake one thing. It is I, not the Conference, that stations the preachers; but I do it at the time of Conference that I may have the advice of my brethren. But I have no thought of removing you from the Glamorganshire Circuit; you are just in your right place. But you say, "Many of the people are asleep," They are; and you are sent to awake them out of sleep. "But they are dead." True; and you are sent to raise the dead. But you have need to be all alive yourselves if you would impart life to others.³

That last sentence holds the key: "You have need to be all alive yourselves if you would impart life to others." I repeat that geography has nothing to do with it. Actually, by our standards today, Jesus never really went anywhere—his travels were confined to a very small area. One thinks of Paul in a prison cell in Rome, sending his letters out over the world; or John Bunyan, the tinker of Bedford, uneducated, very

poor, spending twelve years in prison for his religious beliefs, yet going on spiritually to write the classic *Pilgrim's Progress*, and *Grace Abounding to the Chief of Sinners*. In our own day we have had men like Dr. Wilfred Grenfell in Labrador; or Albert Schweitzer, spending years at Lambaréne in Africa, yet going on to be a great influence on the entire world.

In the book *Understanding Fear*, Bonaro W. Overstreet tells us that "a man who works with 'problem' people recently closed an unsuccessful day with a weary remark: 'Of all the curable illnesses that afflict mankind, the hardest to cure, and the one most likely to leave its victim a chronic invalid, is adolescence.'"⁴ He wasn't talking about young people—they are supposed to be in adolescence. He was talking about those of us who are older and have never grown out of it. At that point it is a tragedy. Life itself calls, "Let us go"; but we stay put, mentally and spiritually.

Jesus says to us, "Let us go," and there are plenty of places to go when we catch the spirit. In 1946 many of our members who had heard Jesus say this wanted to go on to a new church which would expand the ministry of Jesus Christ in this community. We have done it; we are going on to another building, and to a larger ministry. There is still the call of the unreached, the untouched, all around us. "Let us go," says Jesus, and proclaim to them the good news of God, the mighty acts of God. There are still areas of distress which the Master would call to our attention, saying, "Let us go to set at liberty those who are oppressed." There are those in the world oppressed by corrupt government; there are those in our midst who are oppressed by despair, by frustrations, by sheer laziness on their own part. "Let us go," says Jesus—let us go as well "across new frontiers where the law of Christ has not yet been carried, into international and industrial relations."⁵

There is an interesting insight into human character in the thirteenth chapter of 1 Samuel. We read, "Jonathan defeated the garrison of the Philistines . . . And Saul blew the trumpet throughout the land." (13:3) Jonathan did the fighting; Saul did the blowing! He wanted the credit, the acclaim. The disciples in our story were somewhat like Saul. They liked the popularity they were gaining by being with Jesus, and they wanted to stay right there, with the crowd. But Jesus said both then and now, "Let us go on."

(turn to page 69)

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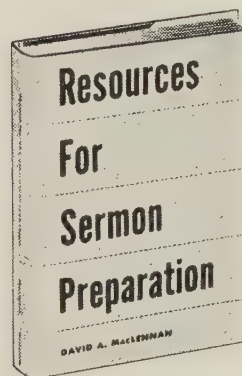
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NEW BOOKS

The World's Chief Problem

THE WORLD IS LEARNING COM-PASSION by Frank C. Laubach. Fleming H. Revell Company. \$3.50.

Anyone interested and earnestly desirous of living in a more secure world, free from the continual threat of war, should read this book by a great humanitarian who knows about what he is writing. The world of which he writes is a world which Frank Laubach has traveled. He is conversant with its problems and is fully conscious of its fast growing population. He is concerned with the fact that many of the more fortunate, the highly privileged, seem to have little knowledge of the large areas of this world where the population remains half-starved and illiterate. Frank Laubach is not only for doing something more than is being done but even in the late eventide of his life he is doing his utmost to correct this condition, just as he has in his life until now.

To those who feel and constantly talk about Communism being the world's greatest danger, the author has a different answer. Says he: "It is not the basic disease. The greatest illness on earth today is the hunger and distress which give birth to Communism. There never was any Communism in Russia or China or Guatemala or India or South Africa or France or Italy without something rotten for Communism to feed on—hunger, hopeless debt, sick bodies and sick minds, and the sullen resentment caused by oppression. Hunger is the world's chief problem—not alone hunger of the stomach, but hunger for all those things which relieve poverty of body, mind, and soul." Laubach speaks of another illusion with which many are afflicted, which is "that our hope lies in armies and atom bombs and missiles. That illusion could be fatal! The multitudes are not going to be cowed by fear. Our million soldiers stationed abroad do not make them love us. The more we talk about bombs and missiles, the more these multitudes will hate us."

In the first few chapters we are given something of Frank Laubach's own fine

Christian philosophy and a glimpse of "the highest compassion," which he says "was born on Christmas Day," and the challenge to all who name his name to really take it seriously and practice it. Then he moves on to give us in clearest detail his reflections on some of the great humanitarian and educative organizations which have been launched in these more recent years. These, he believes, are bringing healing and enlightenment in the needy places of the world and are serving as "bridges of understanding" between the peoples of the Western world and those of the Eastern world who have not thought very kindly about us. He gives us illustration after illustration of such movements as World Health Organization; United Nations International Children's Emergency Fund; Rockefeller, Ford, and other foundations; Red Cross; Student Volunteer Movement; Care; and almost a host of others. He also pays tribute to individual missionaries like Sam Higginbottom, Dr. Paul Harrison, Dr. and Mrs. William F. Wiser, etc.

To any who entertain a note of despair about the future this book should prove a tonic. For this plus-Christian writes as one who, though not ignorant of conditions as they are, yet glimpses streaks of light amid the darkness, feeling that Christian compassion is a growing virtue in our world life. It takes a man of Frank Laubach's stature to write a book of this nature, and we are grateful to him for having written it.

A.S.N.

Martin Buber

I AND THOU by Martin Buber. Translated by Ronald Gregor Smith. Charles Scribner's Sons. 137 pages. \$1.75.

This is a second edition, with a new postscript, of a highly important work which was published in England twenty years ago. Buber is undoubtedly the outstanding Jewish thinker of our times. In varying degrees he has influenced or stimulated the thinking of many leading Christian theologians including John Baillie, Karl Barth, Emil Brunner, the Niebuhrs and Paul Tillich.

The heart of Buber's religious philosophy is to be found in his conception of dialogue expressed in the I-Thou relation. He regards all real life as a meeting between an "I" and a "Thou". Man finds his true being in this I-Thou relation which is contrasted with the I-It combination. Thus, the I-Thou relation is immediate, personal, involves one's whole being and exists between two subjects, while the I-It attitude is impersonal, abstract, implies separation and treating a being as a thing or object rather than as a person. The Thou confronts one in a simple act of meeting. "The Thou meets me through grace."

For Buber, God is the Eternal Thou and we gain glimpses of Him through each particular Thou. The core of our relation to Him is dialogical. His existence cannot be proved by reason, for He is a Subject confronting us in the I-Thou relation. Paradoxically, God is the wholly Other, but He is also wholly Present, entering "into a direct relation with us men in creative, revealing and redeeming acts."

While some aspects of Buber's thought are not crystal clear, this is an eminently rewarding and stimulating book.

J.C.P.

TO HALLOW THIS LIFE by Martin Buber. Edited by Jacob Trapp. Harper & Brothers. 174 pages. \$3.00.

This book is an anthology of selections from Buber's writings. The editor chose the title for the purpose of indicating Buber's conviction that religion is not something apart from men but that it is "man standing in the presence of God, man encountering the mystery in himself and others, living men and women endeavoring towards wholeness and the hallowing of all life now and always." The readings are arranged under twelve headings and to each section the editor has added three or four introductory paragraphs illuminating the author's thought. The titles of the chapters are: The Eternal Thou, Person to Person, Man's Freedom and Responsibility, Arts and the Man, Good and Evil, Love, Religion, Moses and the Prophets, The Modern Crisis, Finding Our Way Again, For Zion's Sake, and Intimations and Fulfillments.

Those who do not have the opportunity to make a careful study of Buber's works will find here a representative collection of significant selections from his more important writings. There is much helpful and quotable material in the book. While

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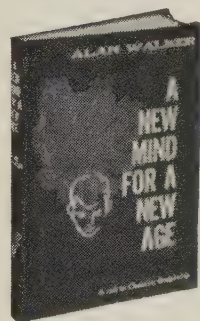
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any anthology such as this has the limitation of presenting the thoughts of a religious philosopher in an abbreviated and concise form, the editor has shown excellent judgment in arranging the readings in a clear and coherent manner. Anyone seeking a brief survey of the major aspects of Buber's thought will find this work decidedly helpful.

J.C.P.

Theology

GREAT THEMES IN THEOLOGY:
Study Papers Prepared for American Baptist Theological Conferences
edited by Lynn Leavenworth. The Judson Press. 219 pages. \$3.00.

Several years ago scores of individuals in the American Baptist Convention entered into a theological project whereby a committee of from three to five people assisted a writer in the preparation of a paper having to do with some great theme in theology. This volume consists of seven of the finished essays representative of these papers. Each paper is the product of group preparation and discussion. The writer of each paper assumed personal responsibility for the handling of the materials and the eventual form the paper took. The finished product was to express his own insights while reflecting the viewpoints of the group. Furthermore, these papers do not express an official denominational position on the given subject matters.

The papers in this volume deal with: The Biblical Basis of the Gospel; God and the Natural Order; The Eternal Son and the Incarnate Word; A Christian Doctrine of Man; Man's Essential Nature; How God Overcomes Sin; Atonement and Justification; A Baptist Theology of Church Order; and, Christ and Man's Hope.

For the most part, this whole enterprise in the denomination reflects the thinking of a large number of younger men, though some older men participated. It points up the current interest in theology as compared with the religious interest, say, of half a century ago, which had more to do with Christian experience than Christian belief. This reviewer has the feeling that these younger men have a loyalty and devotion to the Christian faith that is most heartening in these strenuous times. For instance, a few years ago it was easy for a Baptist to be a dissenter. Indeed, he must still be one in some respects. But these men emphasize the necessity for group

loyalties, the importance of the corporal church, and a whole host of theological insights which are new to congregationally ordered churches.

The only certain thing about theology is that it changes. We are living today in an intensely theological period. One would like to be alive half a century from now to see the direction of the change and how great it will be.

H.W.H.

THE CONFLICT WITH ROME by G. C. Berkouwer. Baker Book House. 325 pages. \$5.95.

There is an increasing amount of discussion in our country concerning the role of Roman Catholicism and it is likely to be intensified if in the forthcoming political campaign a major candidate should be a member of that faith. Unfortunately, however, much of that discussion is at a secular level (compare the writings of Paul Blanchard). Factual and important as are the issues there discussed, any well-informed Protestant will feel uncomfortably that the really basic points of tension are untouched.

It is at this point that this volume, written by the Dutch Reformed professor of dogmatic theology at the Free University of Amsterdam, makes its valuable contribution. Instead of discussing such matters as tax support for church schools, the divided allegiance of Roman Catholics in political office and Roman intolerance in Colombia, it is concerned about Mariolatry, Rome's doctrine of grace, of authority, etc. All these are discussed in terms that demand—and deserve—close attention.

J.S.

Counseling

YOUR VOCATIONAL ADVENTURE by Jesse C. Burt. Abingdon Press. 203 pages. \$2.95.

This book is prepared as a complete guide for young people in selecting a career. Here is information about broad job possibilities, salaries that can be expected, educational requirements, and the methods of testing that an applicant may expect. Advice is given concerning how to look for a position, how to hold one when you have obtained it, and how to advance in your work. Specific advice is given young men concerning military service and how to find their place in the armed forces. There are occupational opportunities in the services and other opportunities to learn while one serves. At the conclusion of each chapter there is a so-called "brain builder" which gives a problem or something to think about connected with the chapter; and

there is other excellent additional material for discussion, research, and meditation. The bibliographies in this book are excellent. Valuable related readings are appended at the end of each chapter, and there is a long selected bibliography at the end of the book. The author is an expert vocational counselor and has given here in simple form what he has learned about vocations.

H.W.H.

THE PASTOR'S MANUAL FOR PREMARITAL COUNSELING. Methodist Publishing House. 144 pages. \$1.50.

TWO TOGETHER by Robert C. Dodds. Thomas Y. Crowell Company. 143 pages. \$2.50.

The Pastor's Manual is the official manual of The Methodist Church, to be used in conjunction with *In Holy Matrimony*, which is the official manual of the church to be used with engaged couples. This latter is for the use of minister and couple, while the new manual is specifically prepared as a guide for ministerial procedure.

Following the opening chapters on the need for such counseling and the qualifications of a good counselor, the manual gives direct aids for setting the couple at ease and helping them to face problems of religion, work, and home, intimate sexual relationships, family devotions, and the like, with final advice on planning the wedding in some detail. The book closes with general advice for the minister, including discussions on personality tests, divorced persons, family crises, and so on. Like most such manuals, it is quite comprehensive and rather dull.

Dr. Dodds' book is quite different. It provides a general picture for the couple, with detailed study to come from suggested books concerning the many problems to be faced in contemplating marriage. This volume is to be loaned or given to the counselees, that together with the minister they may study the wonder of life; the need for humor and compromise; the place of sex, financial matters, and religion in the home; social problems, and the like. Most chapters end with a brief series of practical helps and an annotated bibliography for further reading.

This, too, is a comprehensive book, without a dull moment; its mood can be recognized by the fact that it lists some cookbooks for the prospective bride!

H.W.H.



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The Prayer Life

APPROACH TO PENANCE by C. Hubert Van Zeller. Sheed & Ward. 104 pages. \$2.50.

When Martin Luther translated the Bible, he retained the Roman phrase "do penance" for the Greek term "repentance," even though he was careful in his sermons and books to clarify the meaning of the term. It is a rather startling fact to discover that a Roman Catholic monk from England has now written a book on penance in which he gives an almost Lutheran interpretation of the Biblical word *metanoia*.

His treatment, though having a few traces of the Roman idea of merit clinging to it, is far removed from the external and negative features with which it is so often associated—even by some Protestants in their observance of Lent or in their avoidance of dancing, alcoholic drinks, and the theater. "True penance is the surrender of the whole self to God . . . Thus the approach to penance has to be by way of love, not by way of steeling the will to toughness."

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satisfaction and now another may see more clearly what his commitments involve, but he is handing over only pieces of himself and not the whole. Such pieces may be dear to him, and it may cost him much to see them sacrificed. But as he sees them following one another to the place of holocaust, he has at least the satisfaction of noting the extent of his renunciation . . . If we go on always saying 'I give you this, I give you that' we are liable to add the thought: 'See what a good person I am.'"

Protestants ought to study this book for two reasons. One is that they would become aware of the truly evangelical elements that are to be found in the Church of Rome, especially overseas, which the power politics of the American hierarchy too often prevents us from seeing and acknowledging. The sound is for our own soul's good. We urgently need to recover a sound sense of self-discipline within American Protestantism, which is often characterized by flabbiness. This book may help.

J.S.

WESTERN ASCETICISM by Owen Chadwick. The Westminster Press. 368 pages. \$5.00.

Owen Chadwick, master of Selwyn College in the University of Cambridge, England, distinguished as an historian, lecturer, author, a man sufficiently abreast of modern times to have engaged in the theological conversations at Moscow in 1956, has edited, and occasionally retranslated, three basic works which portray the background of the monastic life.

About half of this twelfth volume of the Library of Christian Classics is devoted to "The Sayings of the Fathers," being the record of conversations with

the hermitic monks along the Nile found in both Syriac and Latin in the sixth century. The editor's translation is from the Latin version, and his introduction to this material and the entire subject of monasticism is superbly done.

These sayings were taken to the West by John Cassian, in most minds probably more easily associated with Semi-Pelagianism. In his reports of these conversations to the Western monastics, Cassian polished and refined much of the earlier material. The next one hundred pages of the book are devoted to Cassian's work and the introductory notes to The Conferences of Cassian.

The section of the book which will obviously be most widely used in colleges and seminaries is the new revision of the important Rule of St. Benedict. This is generally considered the first major rule for Western monasticism and one of the most important in all ascetic literature. Its acceptance as a classic in the field justifiably has promoted its wide reading among all students of the religious life. Not only the text but the proper historical setting and interpretation of Benedict's Rule in the long introduction to the volume binds into a splendid whole this treatment of the original literature of these early monastics.

R.W.A.

WE BELIEVE IN PRAYER by Lawrence M. Brings. T. S. Denison & Co. 616 pages. \$5.00.

Writing to religious, political, economic and social leaders all over the world, men and women of many faiths, Lawrence M. Brings invited them to share in brief statements about prayer. More than three hundred responded, and to these he added excerpts from the writings of others. The result is a heavy

volume of many witnesses to prayer, many of them hardly worth the paper they are written on, others of real significance. Seldom has this reviewer seen such an abundance of material on prayer, mostly worthless in itself.

Yet it may be helpful to the true student of prayer to examine the strange ideas on the subject prevalent among ordinary lay people. It will be a depressing thing for those who don't already know the misuse of prayer as a tool to manipulate God in our modern world. Yet almost lost in the abundance of material (an editor who knew anything about books might have arranged this in some hint of a proper form) are many fine passages from Fosdick, Cardinal Mercier, several bishops, and William James, to mention a few.

H.W.F.

THE PATHS OF PRAYER by Pierre-Joseph Picot de Cloriviere. Comet Press. 131 pages. \$2.75.

This small volume, a recent French translation of a classic of two generations ago, is a study of ordinary and mental prayer. Each chapter is exceedingly brief, often less than a page, but with more help than many Protestant inspirational books on how to use prayer. This French spiritual director never tries to "use" prayer, but shows it must "use" the one who prays. In this he is much needed by us today.

H.W.F.

PRAYERS OF THE REFORMERS compiled by Clyde Manschreck. Muhlenberg Press. 183 pages. \$2.50.

A professor of religion at Duke University, well-informed on the Reformation years, has gathered together in twenty-one sections a great host of prayers from the sixteenth century reformers. Many of them have not appeared before in English translations. All translations are the work of the compiler, whose work of love is further enhanced by a chapter on the meaning of prayer to the reformers. These are prayers to be kept on the minister's desk for use in preparing almost every kind of worship service.

H.W.F.

For Youth

WORSHIP SERVICES FOR JUNIOR HIGHS by Alice A. Bays. Abingdon Press. 239 pages. \$3.00.

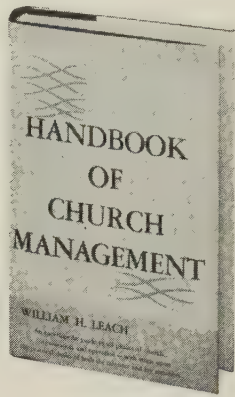
This author is well known for her numerous books on worship for various age levels of youth. This one, her eighth, will fill a distinct need for leaders working with the junior high age. There are

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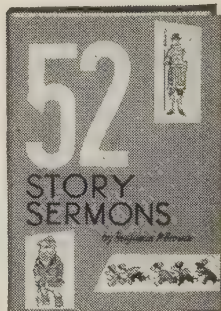
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There is a good bibliography together with useful references at the end of the book.

S.L.

TWIXT TWELVE AND TWENTY
by Pat Boone. Prentice-Hall, Inc. 176 pages. \$2.95.

If teenagers must have movie idols, of all those we hear about we would prefer that the person admired be Pat Boone. This book seems to come from the personality of this brilliant young man. His advice to youth is good and should be helpful to boys and girls and the homes in which they live.

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THE LETTER TO THE ROMANS
by William Barclay. The Westminster Press. 244 pages. \$2.50.

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by William Barclay. The Westminster Press. 231 pages. \$2.50.

This series, which was first published in Scotland, is now being made available in an American edition. It is the author's purpose to bring the results of modern scholarship to nontechnical readers in understandable terms. He also emphasizes throughout the devotional character of Biblical literature. The exposition is based on his own translation, and in some passages he paraphrases for the sake of greater clarity.

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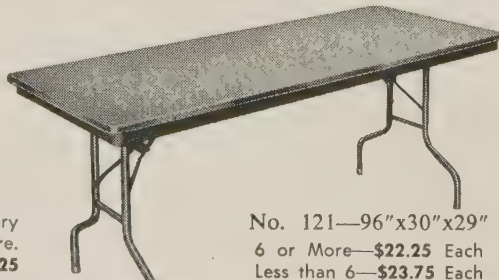
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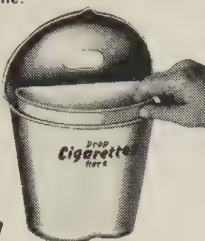
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S.L.

ONE LORD, ONE CHURCH by J. Robert Nelson. Association Press. 93 pages. \$1.25.

MATTHEW'S WITNESS TO JESUS CHRIST by H. N. Ridderbos. Association Press. 94 pages. \$1.25.

THE PEOPLE OF GOD IN THE OLD TESTAMENT by H. J. Kraus. Association Press. 92 pages. \$1.25.

THE PSALMS AS CHRISTIAN PRAISE by R. B. Y. Scott. Association Press. 94 pages. \$1.25.

Book review readers have undoubtedly noticed that several of the leading publishing houses have come out with brief, low-priced, study guides for individual and group use. A recent series of little volumes designed to present the basic Christian beliefs is the series that Association Press has called

"World Christian Books." The four listed for review are among twenty-four different titles now available to the reader with a variety of authors from various countries and various branches of the church. In addition to those listed here, this series includes books by such men as Stephen Neill, John C. Bennett, Paul Minear, D. T. Niles, Charles Raven, and others.

This series seems ideally suited for use in group study. Small groups meeting in churches or homes would find valuable help in attempting to focus attention on some section of the Bible, as well as a fresh and scripturally sound approach.

One Lord, One Church is the book for the group or individual that is sincerely seeking an objective account of the present-day movement for Christian unity. The perspective of the past is brought to bear on the problems of the present by an author who is a leading member of the World Council of Churches.

Matthew's Witness to Jesus Christ is a commentary on Matthew's Gospel by a Dutch theologian. Structure-wise, the Gospel is divided into forty-eight sections to afford careful and systematic study of both the teachings and actions of Jesus. Matthew's witness is pointed

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out as being unique in the sense that it clearly portrays Jesus as the King promised by God to Israel. This Christian concept opens the way for continuous controversy with the Jewish people.

One of the younger Old Testament scholars of Germany presents a clear and vivid picture of *The People of God in the Old Testament*. Here is a book that would be especially helpful for groups of laymen who are interested in grasping the principal themes of the message of the Old Testament. The unique relationship of God with his people is traced from its beginning with the alliance of the twelve tribes to its fulfillment in Jesus Christ.

The poetic books of the Old Testament are not often considered fertile ground for a study of historic Christianity; yet Professor Scott presents a study of *The Psalms as Christian Praise*. The background and structure of the Book of Psalms is revealed in the hope of giving the reader a new appreciation of what the psalms can mean to the Christian. The average layman will be encouraged to know that the usual technicalities of psalmic studies are minimized, allowing a fresh discovery of the Book of Psalms.

A.J.H.



Ministers' Vacation Exchange

This issue brings a big offering of splendid opportunities for ministers seeking good exchanges for vacation periods. Many others will appear in the forthcoming numbers. Ministers who make arrangements for exchanges should notify us as soon as possible so their particular notices may be removed. Unless we are notified otherwise, each announcement will appear twice before it is removed from the columns.

All subscribers are free to use this department. Nonsubscribers may easily qualify by entering a subscription for a shorter or longer period of time. Keep your announcements brief. Tell the essential things, but do not over-elaborate. Be sure to give the correct name and denomination of your church and your own name and address. If announcements seem too "wordy" they will be reduced in our office.

Chocorua, New Hampshire. Wabanaki Lodge. Lakeside housekeeping cottages for ministers' families in White Mountains, by week or month. Monthly rates \$108 to \$148, boat included. Bathing, mountain climbing, fishing. Edward H. Hayes, North Stonington, Connecticut.

Elmhurst, Illinois. Presbyterian. Will supply pulpit during July or August in exchange for use of manse or honorarium; or will consider exchange of pulpit and manse. We have a daughter thirteen and a son ten. Three-bedroom manse sixteen miles west of Chicago loop, in quiet suburban area. Lester J. Dacken, 120 East Lexington, Elmhurst, Illinois.

Upper Peninsula, Michigan. Methodist and Community. Will share par-

sonage for a few weeks in July or August with minister who will fill the pulpit at two services each Sunday. Close to the Porcupine Mountains, in Water Wonderland. A. A. Carmitchel, Box 158, White Pine, Michigan.

Magnolia, Massachusetts. Congregational. Will exchange parsonages and pulpits with someone in the Southeast for the last two weeks of June. Magnolia is on the Massachusetts North Shore forty miles from Boston, near historic Gloucester. Services at 8:00 and 10:00 a.m. in a small village church. Good highways. J. H. Duncan, Norman Avenue, Magnolia, Massachusetts.

North Tonawanda, New York. Disciple. Minister with large manse near Niagara Falls and the Canadian border would like to exchange with minister in or near Denver, Colorado, for the month of August. Can arrange with preaching and honorarium or without. Wife and boy fifteen in family. N. V. Blankenship, Central Christian Church, North Tonawanda, New York.

Hinton, West Virginia. Methodist. Will supply pulpit of any congenial denomination one month this summer. If desired, possible exchange of residence. Fred B. Wyand, 217 Ballengee Street, Hinton, West Virginia.

Athens, Texas. Presbyterian. Will exchange pulpit and manse with minister of congenial denomination for three or four weeks between July 19 and August 30. Air-conditioned church; morning services only; honorarium. Three-bedroom manse partly air-conditioned, two baths, automatic clothes washer and drier. Local swim-

ming, fishing; seventy miles from Dallas. Children 8, 11, 13. Franklin Stebbing, 734 East Corsicana Street, Athens, Texas.

Willowdale (Toronto), Ontario. United. Will supply or exchange for four or five Sundays during July or August or part of both. New eight-room home in northern suburb, three-quarters of an hour from downtown Toronto by car or bus and subway. Close to main highways. Church has 1,000 members. Honorarium. Prefer West or East Coast, but not necessary. William E. Wilson, 286 Burnett Avenue, Willowdale, Ontario, Canada.

Flats, Bermuda. Methodist. An opportunity to visit beautiful Bermuda. Free use of manse and automobile in exchange for Sunday supply work during the month of August. Ralph J. Knock, Wesleyan Methodist Church, Flats, Bermuda.

Ithaca, Michigan. Methodist. Five-hundred-member church; interested in exchange of house and pulpit for month of August. Location is at center of Michigan's lower peninsula, fifty miles north of state capital. No denominational preference; one Sunday service. John L. Francis, Ithaca, Michigan.

Telford, Pennsylvania. Evangelical United Brethren. Will be glad to exchange house and pulpit for several weeks or entire month of August in Florida or Colorado (Denver area). We are near historic Philadelphia (22 miles) and 85 miles from New York City. Two identical services in morning and S. S. Community swimming pool six blocks away. Cecil P. E. Pottieger, 213 South Main Street, Telford, Pennsylvania.

Linesville, Pennsylvania. Methodist. Pulpit and parsonage exchange any two Sundays beginning July 12. Prefer July 19 and 26. Two churches, identical services, membership 550. Located in summer resort area and beautiful Pymatuning Lake. Swimming, boating, fishing. Seventy miles east of Cleveland, 50 miles south of Erie, 90 miles north of Pittsburgh. Three-bedroom parsonage with automatic washer and TV. Three children, 11, 7, and 1. Honorarium. Edward E. Donner, Box 86, Linesville, Pennsylvania.

San Fernando, California. Presbyterian. Would like manse exchange in August with minister in Pacific Northwest, British Columbia, or northern California. Close to L. A., Hollywood points,

etc. No pastoral duties here. We have two boys, 9 and 12. **R. D. Beving**, 320 Alexander, San Fernando, California.

Dearborn, Michigan. United Church of Christ. Will exchange parsonage and pulpit for month of August; church pays honorarium. New four-bedroom parsonage in new suburban area near Greenfield Village and Ford museum; lake swimming and fishing. Prefer New England, Florida, or California. **P. J. Anstedt**, 6162 Charlesworth Road, Dearborn, Michigan.

Grand Rapids, Michigan. Methodist. Will exchange a house and pulpit for the month of July preferably, or August. Would like to exchange with someone in the Colorado-Wyoming area or other Rocky Mountain states. We are located in the middle of the "Water Wonderland." One Sunday service, modern home, usual honorarium for pulpit supply. **Clarence Hutchens**, 1150 32nd Street S.W., Grand Rapids 8, Michigan.

Grand Rapids, Michigan. Congregational. Will supply pulpit during month

of August for the use of parsonage and possible honorarium. Have had previous experience with summer supply work; references. **Dean E. Dalrymple**, Plymouth Congregational Church, 1575 Alexander Street S.E., Grand Rapids 6, Michigan.

Niagara Falls, New York. Presbyterian. Will exchange pulpit and manse for month of July with minister in Vermont or New Hampshire, any denomination. Shorter period if desired. Three-bedroom manse, automatic washer-dryer, screened porch. Fifteen minutes from the Falls and Canada, two hours to Finger Lake region. One service, \$25 honorarium. Family of three, son twelve years old. **Alan J. Perrine**, 825 87th Street, Niagara Falls, New York.

Ripley, New York. Methodist. Minister in the Lake Erie-Chautauqua-Allegany region would like to exchange pulpit and parsonage for the weekend of August 2 with a pastor along the Greyhound Bus route from San Diego, California. If desired, arrangements may be made for the visiting pastor to come

a Sunday or two earlier although the writer can preach only on the one Sunday. **Milton Thomas**, Ripley, New York.

Milwaukee, Wisconsin. United Church of Christ. We have a new ranch home in a residential area for exchange month of August. All modern conveniences; close to large shopping center. See the home games of the Braves. No duties or money involved. Prefer Northwestern states such as Oregon, Montana, Washington or Wyoming. **E. Schneider**, 6901 West Winfield Avenue, Milwaukee 18, Wisconsin.

Milton, Pennsylvania. Evangelical United Brethren. Will exchange pulpit, parsonage or supply with minister in Denver, Colorado, or vicinity. We are located in central Pennsylvania, four miles from Bucknell College (good summer school). Two services per Sunday; 790 members. Prefer August. **J. H. Miller**, 118 Lower Market Street, Milton, Pennsylvania.

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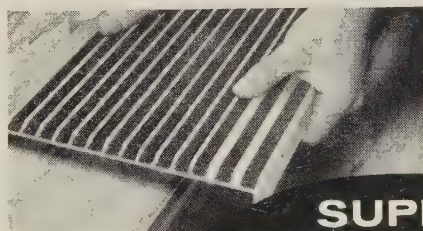
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Philadelphia, Pennsylvania. General Secretary, Greater Philadelphia Council of Churches. Will supply pulpit of any denomination in recreational area of a Northern state or Canada Sundays in July, August, or part of both, in exchange for parsonage. We have two children: 12 and 15. Many happy exchanges in past ten years. **William D. Powell, 1421 Arch Street, Philadelphia 2, Pennsylvania.**

Laurel, Virginia (near Richmond). Presbyterian. Will exchange home and pulpit for either July or August. Seven miles from Union Seminary for anyone wishing to attend summer classes. Modern manse, golf course adjacent; swimming available. In heart of historical area. Easy access to ocean, Washington, D. C., Williamsburg, and the Sky Line Drive. Prefer Florida but will consider any good swimming area. **Raymond Sharp, Laurel, Virginia.**

Snow Hill, Maryland. Methodist. Rural county seat of 2600 between Chesapeake Bay and ocean. Good bathing and fishing. One hundred and fifty miles to Baltimore, Philadelphia, Washington and Tidewater, Virginia. August or part of July and August. Prefer Florida but will consider any location in the United States or Canada. **H. B. Flater, Snow Hill, Maryland.**

Waltham, Massachusetts (near Boston). Baptist. Will be glad to exchange house and pulpit for July or August. Church of 400 members. One Sunday service only and emergency pastoral service only. We have four young boys. Desire compatible denomination. Honorarium can be mutually arranged. Prefer Eastern Kansas, Western Missouri, or Southern Iowa or Nebraska. **Louis R. Beckwith, 37 Banks Street, Waltham 54, Massachusetts.**

Meridian, California. Methodist. Minister wishes to exchange pulpit and parsonage with any Protestant minister in Northwest Washington or in the vicinity (within fifty miles) of Vancouver or New Westminster, British

Columbia. Prefers the first three Sundays in August. Church is within easy reach of San Francisco and Yosemite National Park. **Paul K. Corley, Box 115, Meridian, California.**

Mountain Home, Idaho. Congregational. Will exchange lovely modern home and pulpit with honorarium. Easy driving distance from Sun Valley. Should have high, dry location for four weeks in July-August, any liberal denomination. **E. Brentwood Barker, 330 North Third East, Mountain Home, Idaho.**

Will exchange pulpit and manse for entire month of July. Honorarium of \$25 per Sunday given and expected. No other pastoral duties. Church of 225 members, one hundred miles from Chicago, about fifty miles from heart of Indiana lake region. Winamac is on the Tippecanoe River, ten miles from Bass Lake state beach. Three-bedroom manse with modern conveniences; one child aged three. Prefer Kentucky; will consider other areas. **Mayo Y. Smith, 417 North Riverside, Winamac, Indiana.**

Taylorville, Illinois. Baptist. Minister with church of 600 members in the "land of Lincoln" desires to exchange morning and evening pulpit and four-bedroom parsonage with minister near Los Altos, California, during the month of July so can visit sister. Have two boys: 8 and 9. **John J. Garver, 307 East Market, Taylorville, Illinois.**

Canton, Illinois. Baptist. Minister with four children, pastor of a church of 850 members in a community of 14,000 in the heart of the Lincoln country, desires to exchange or supply in the Northwest, Northeast or California for the following dates: August 9, 16, 23, 30. Our parsonage is air-conditioned and has all modern appliances. Our church would require preaching at two services in the morning with honorarium. **Audley M. Bruce, 301 East Elm Street, Canton, Illinois.**

Crossville, Tennessee. Congregational. New home, resort area, private lake; easy drive to Smokies, Oak Ridge, large cities. Prefer exchange in New York or Chicago suburban areas about July 15 to August 15. Daughter, 9. Prefer no small children. **Harold Wiley Freer, P. O. Box 275, Crossville, Tennessee.**

Brantford, Ontario. United Church of Canada. Minister of 1200-member

congregation available four Sundays in July or August to any congenial denomination in Florida. Use of parsonage welcomed but not essential. Three children. References and full particulars gladly furnished. H. Francis Yardley, Wesley United Church, 46 Cayuga Street, Brantford, Ontario, Canada.

Geraldton, Ontario. Presbyterian. Will exchange house and pulpit in Northern Canada with minister of any congenial denomination for mutually acceptable period in August. Honorarium given and expected. One service. Wide variety of recreations available. W. B. Macodrum, Box 376, Geraldton, Ontario, Canada.

Aurora, Ontario. Presbyterian. Will exchange pulpit and manse for months of July and August, or part thereof. One morning service only. Thirty-five minutes to Toronto; within easy reach of beautiful Muskoka Lake District, Stratford Shakespearian Festival. Excellent manse with all modern conveniences. Honorarium. Edward Bragg, 57 Spruce Street, Aurora, Ontario, Canada.

(continued from page 56)

LET US GO

In the sixth chapter of the Epistle to the Hebrews, we read, "Let us go on unto perfection." The author illustrates his point by reminding us that "land which has drunk the rain that often falls upon it, and brings forth vegetation useful to those for whose sake it is cultivated, receives a blessing from God. But if it bears thorns and thistles, it is worthless and near to being cursed; its end is to be burned." (1:7, 8)

"Let us go on," and bring forth fruit for the kingdom.

¹"The Interpreter's Bible," Volume 7, page 665.

²F. C. Gill, "Through the Year with John Wesley," page 46.

³F. C. Gill, "Through the Year with John Wesley," page 179.

⁴Quoted in Kennedy's "A Reader's Notebook," page 3.

⁵"The Interpreter's Bible," Volume 7, page 709.

Read
CHURCH MANAGEMENT
Found in Prospering
CHURCHES

Commercial Activities of Churches

Arthur L. H. Street*

If, in promoting its activities, a church corporation casually or even actively engages in a commercial pursuit, can one not a member of the church but engaged in the same business line enjoin the competition?

Not according to a decision by the Georgia Supreme Court in the case of Church of God of the Union Assembly vs. Carmical, 104 S.E. 2d 912. Carmical unsuccessfully sued the church corporation because of its having sold goods at auction, in competition with him.

The Supreme Court was not called upon to determine whether the State or a member of the church could have challenged the validity of the venture as being beyond the church's corporate powers. But Carmical had no ground for legal complaint merely because the competition was disadvantageous to his pocketbook.

However, it would seem that the courts generally recognize that where there is a proper party plaintiff the right of a church corporation—as distinguished from a separate corporation organized to transact business—to conduct a business for profit can be successfully challenged.

The attitude of the courts seems to be accurately summarized in 46 American Jurisprudence 784:

A church incorporated as such must derive its income not from the conduct of any worldly business, but from such property as it may happen to own and from voluntary contributions. However urgent its needs for money, it cannot rent a farm to make a crop of corn or cotton, nor a store to buy and sell goods, nor a livery stable to let out horses and carriages; nor can it hire a vessel to transport the people upon rivers or the ocean . . .

*Mr. Street, an attorney and for many years a contributor to "Church Management," is currently residing in Gulfport, Mississippi.

So also, it may not enter into a contract for the purchase and sale of real estate merely as a matter of speculation, nor may it conduct a general commercial and printing and publishing business even though the profits derived therefrom are wholly devoted to the main purposes of the corporation.

The quoted text obviously was borrowed from a decision handed down about eighty years ago by the Georgia Supreme Court, in a case that had semi-amusing aspects as well as a practical application of the main rule of law involved. (Hartman vs. First Bryan Baptist Church, 63 Georgia Reports 186, 36 American Reports 117) The court decided that the church corporation could not legally charter a steamboat to conduct an excursion open to the general public as a prospective means of securing funds toward defraying the cost of a new building. High spots of the court's opinion:

The erection of a church edifice appropriate to the congregation . . . is certainly within . . . the general scope of the powers which should appertain to a religious society whether incorporated or unincorporated. And the same may be said of raising money to pay for the erection. That was the purpose that moved the First Bryan Baptist Church to conduct an excursion from Savannah to Beaufort, and to charter a steamboat for the occasion. . . . The purpose was a worthy and laudable one, . . . but the power to raise money for a proper object does not carry with it unlimited discretion as to the means of raising it.

The adventure required a considerable outlay of church revenue: \$260 for the vessel, and \$18.50 for . . . printing, advertising, ice and music. This capital was . . . staked on the success (turn to page 71)

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ADDRESS	
HUSBAND	
PHONE	BUS. PHONE
WIFE	
CHILDREN	
NOTATIONS	
KEY TO ACTIVITIES	
1 Member	9
2 School	10
3 Father's Class	11
4 Men's Club	12
5 Women's Society	13
6 Young People	14
7 Choir	15
8	16
TO USE THE KEY Each church activity has a number. Simply place each across the numbers which give their symbol. For example: Fred 1 3-4	

*Special items which help you identify the family such as baptism, wedding, funeral and events of home importance may be listed in the notes.

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February						
March						
April						
May						
June						
July						
August						
September						
October						
November						
December						

NAME _____ YEAR _____

ADDRESS _____

ACCOUNT NO. _____

CALCULATE AN OFFICIAL PAY STATEMENT

YEAR _____

	On Starting	On Starting	On Starting	On Starting	On Starting	On Starting
January						
February						
March						
April						
May						
June						
July						
August						
September						
October						
November						
December						

NAME _____ YEAR _____

ADDRESS _____

ACCOUNT NO. _____

CALCULATE AN OFFICIAL PAY STATEMENT

YEAR _____

	On Starting	On Starting	On Starting	On Starting	On Starting	On Starting
January						
February						
March						
April						
May						
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July						
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October						
November						
December						

NAME _____ YEAR _____

ADDRESS _____

ACCOUNT NO. _____

CALCULATE AN OFFICIAL PAY STATEMENT

YEAR _____

	On Starting	On Starting	On Starting	On Starting	On Starting	On Starting
January						
February						
March						
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December						

NAME _____ YEAR _____

ADDRESS _____

ACCOUNT NO. _____

CALCULATE AN OFFICIAL PAY STATEMENT

YEAR _____

	On Starting	On Starting	On Starting	On Starting	On Starting	On Starting
January						
February						
March						
April						
May						
June						
July						
August						
September						
October						
November						
December						

NAME _____ YEAR _____

ADDRESS _____

ACCOUNT NO. _____

CALCULATE AN OFFICIAL PAY STATEMENT

YEAR _____

	On Starting	On Starting	On Starting	On Starting	On Starting	On Starting
January						
February						
March						
April						
May						
June						
July						
August						
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October						
November						

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Use this envelope to prepare your weekly pledge. Indicate the weeks for which payment is being made. If you prefer, fill the individual weekly envelopes and slip them into this larger container. Place all on the collection plate the last Sunday before you go away.

Your Name _____

Address _____

Account number on your Envelope _____

Total Amount Enclosed \$ _____

☐ If you are not a pledged give this container may be used for a special vacation gift to the church.

LAST NAME, FIRST NAME

PAYMENT ENCLOSED FOR
July _____
August _____
September _____

Reduced Facsimile Reproduction of the Pre-Payment Envelope

The church bills continue through the summer. Is it too much to ask that those who have made pledges give the money, in advance, before they leave for their vacations. This envelope shows the way.

It is made of heavy kraft paper. Size is 3 1/2" x 6 1/2". One can easily slip a half dozen regular contribution envelopes into it.

PRICE OF ENVELOPES:

100 Pre-Vacation Pay-Up Envelopes, \$1.25
200 to 600, \$1.15 per 100; 600 or more, \$1.05 per 100

(continued from page 69)
**COMMERCIAL ACTIVITIES
 OF CHURCHES**

cess of the "committee" in selling tickets; but perhaps it was not thought of that each ticket sold would . . . amount to a contract on the part of the church to have the buyer transported to Beaufort and back, and that a breach of the contract would subject the church to "suit" on each and every ticket. What unseemly commotion actually arose on account of the failure of the expedition may be gathered from the evidence. A committee-man on board was threatened with a most profane form of immersion, two or three fights occurred, a man was knocked down with a stool, and one woman cut another with a razor. That church members, in their individual capacity, have the right . . . to get up an excursion, as a matter of business, for the improvement of the church finances to charter carriages, ships, or railroad trains . . . and to sell tickets to the public, there is no doubt. But it seems to us that (a church corporation) can do nothing of the kind unless the authority is specially granted. (This was not) an excursion undertaken by the congregation for devotional exercises, celebrations, or recreation. The court also recognized that church funds may be used in ventures reasonably and appropriately designed to promote donations to the church.

(the end)

A HEAVENLY DREAM

Alone, I sat on a hilltop
 Gazing down on a street of gold—
 Our Saviour stood with arms outstretched
 As flocks gathered to His fold.
 People of all nations
 Held hands in brotherhood—
 Each smiling face was happy
 For the world held naught but good.
 Hilltops danced so merrily
 Trees clapped their hands with joy—
 Flowers nodded dainty heads
 To each happy girl and boy.
 Each soul was sympathetic
 As people knelt to pray—
 Grateful hearts were overflowing
 From the fair haired to the gray.

I jumped down from my hilltop
 To join the joyous throng—
 Then cried as I awakened
 To find a dream so wrong.

Dear God, yes, it was but a dream
 Yet a dream that will come true
 When my brothers and sisters trustingly
 Walk hand in hand—with You.

Virginia Gustavson
 Sedona, Arizona

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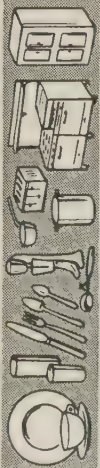


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Social Security and House Rental

Glenn D. Everett*

Ministers and missionaries are being reminded to count the rental value of their parsonages as income when computing their self-employment tax on their 1958 income tax returns.

If a minister's cash income is below \$4,200 in 1958, or if it falls below the new maximum coverage of \$4,800 in 1959, this provision is going to be of considerable value in terms of increasing future social security benefits.

It does mean that the minister will have to pay more tax, but it is cheap insurance for the price.

There seems to be a misunderstanding among some ministers and missionaries who think a housing allowance must be paid in cash if it is to be counted for social security purposes. This is not the case. Public Law 239 of the Eighty-fifth Congress, the so-called Kerr Amendment, named for its sponsor, Senator Robert S. Kerr (Democrat, Oklahoma), provides that a minister of religion in computing his self-employment tax may count as earnings the rental value of his parsonage or the allowance given him for housing. These items are excluded from income tax and are not reported on the form 1040. But they should be reported on the next page where the self-employment tax is computed, provided the income reported for tax purposes is less than \$4,200. If it is more than that, it doesn't make any difference. Only the first \$4,200 of earnings count for social security coverage.

It is necessary for the minister to estimate the fair rental value for the parsonage or home he occupies if it were placed on the rental market in his community. He adds that estimate to his cash income, and in most instances it will bring him over the maximum \$4,200 coverage.

This means he will pay a tax of 3⅜% on the rental value of the parsonage, but it also means that potential benefits to his wife, children, or dependent par-

ents will be increased in the event untimely death befalls him.

In 1959 the first \$4,800 of income will be covered by social security tax, whereas only \$4,200 is covered in 1958. This will bring many more ministers into a position where they will benefit from the Kerr Amendment. The tax rate also goes up in 1959 to 3¾% for the self-employed—and ministers are regarded as self-employed in terms of their participation in the social security program.

The increase in the tax rate is to finance larger benefits recently voted by Congress. For instance, a widow with three children whose husband was covered to the maximum extent possible by social security will now receive up to \$254 a month. Previously it was only \$200. To the extent that her husband was not earning \$4,200 (commencing in 1959, \$4,800 a year) her benefits will be reduced.

Senator Kerr sponsored this amendment in Congress because of a frank recognition that many ministers, and particularly many missionaries at home and abroad, do not earn \$4,200 cash income. Yet the living quarters they are furnished really are part of their income, even if Congress does not choose to include them for income tax purposes. Congress adopted this provision for the particular benefit of clergymen earning small salaries, and they are well advised to take advantage of it.

The question of how to report it may confuse some ministers because there is no special line on which to place it. Just add it to income for self-employment tax computation, making a footnote to the collector, if desired, explaining why this sum is larger than the income on which income tax is being paid, and proceed then to compute self-employment tax.

When a minister dies, retires, or becomes disabled (after January 1, 1960), his benefits or those of his survivors are computed strictly according to how

*"Church Management" Washington correspondent.

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much income is shown on the social security records. If that income is at the maximum level, the benefits will be the maximum. Therefore, to your income add the parsonage rental value (and remember that the rental value includes utilities that are furnished) or that portion of the housing allowance spent to secure housing and utilities. Any insurance agent can tell you it's good protection for the price.

(the end)

DRAW NEAR TO GOD

A Hymn

Draw near to God with grateful hearts,

For that to us His love imports.
Present your sacrifice of praise
On this, the first and best of days.

Thy wondrous works we view
with awe,
Thou Source of universal law.
The sky above, the sea and land,
All have been fashioned by Thy hand.

For friends and kindred everywhere,
Who now with us His blessings share,
We owe allegiance, Lord, to Thee,
Our one and only Deity.

The waving fields of golden grain,
The fruitful trees that dot the plain,
All these are tokens of Thy love,
Sent to us from Thy throne above.

The countless blessings we enjoy
Demand that we our tongues employ
In ever-swelling hymns of praise,
Both now and throughout all our days.

Thy pardon, Lord, if we forget
To take into account the debt
We owe Thee for Thy love and care,
Thy willingness our woes to share.

All praise, then, to the Father give,
And to the Son in whom we live;
The Holy Ghost proceeding from
The blessed Godhead, Three-in-one.

Arthur Stanley Keast
Allentown, Pennsylvania

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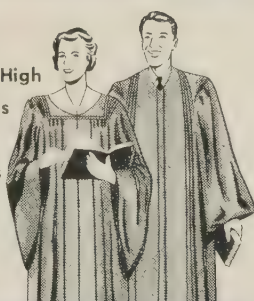
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Where the Graph Drops

Ministry to Young Families

Henry H. Schooley*

When making a graph of church attendance, the fact that always stands out the most is the drastic decline in the attendance of young married couples.

It is inevitable that young people should give up regular church attendance and participation in its activities once they have become parents and are pressed with more responsibilities. This decline, and the duration of this new period of life, however, need not be so pronounced if some little techniques of anticipation and remembrance are employed at the right psychological time.

The purpose of this little article is to share some humble ways and means that the writer has used to maintain the interest of young parents in their church and its ongoing program.

A data card of young married couples is kept assiduously. On this card is noted, as nearly as can be anticipated, the possible arrival dates of new babies. About two weeks before a new baby's birth, it is our custom to send the following little note:

At this time when you are awaiting with joyful, but nonetheless anxious expectancy, the arrival of your little bundle of new life, your pastoral family wants to assure you of their remembrance of you in their thoughts and prayers.

Please let us know when your blessed event takes place, so we may rejoice with you.

Enclosed with the note is the following prayer:

A Prayer of Motherhood

O, God, keep me for my child's life. Bring me through my hour strong and well for the sake of my baby. Prepare me for real motherhood. Preserve my mind from doubts and worries, and take all fearsome misgivings from me. And, God, when the child lies in my arms and draws life from me, and when his eyes

*Minister, First Universalist Church, Woonsocket, Rhode Island.

look up to mine to learn what this new world is like, I pledge Thee, the child shall find reverence in me, and no fear; truth, and no sham; love, strong as life and death, and no hate, no petulance. God, make my baby love me. I ask no endowments for excellencies for my child, but only that the place of motherhood once given me may never be taken from me. As long as the soul lives that I shall bring forth, let there be in it one secret shrine that shall always be mother's. Give the child a right, clean mind and a warm, free soul. I am myself but Thy little one, O Father. I now fold my hands and say: Give me a normal baby and make me a glad some and normal mother. Amen.

In most cases where ministerial families have built up a good relationship with this age group, they are among the first to be notified of a baby's arrival. In addition to making an immediate call in the hospital, the writer sends along a special card appropriate for inserting in an infant's birthday book. Included in this card, if the new arrival is the parents' first baby, is the following poem:

Unto Us a (Son) (Daughter) Is Born*

Little (boy) (girl), so sweet and tiny,

With your eyes of azure blue,
We see part of heaven's glory
Every time we look at you.

Little (boy) (girl), soft as a lily,
Gentle as a summer breeze,
With a smile beyond description,
Sure to comfort and to please.

Little (boy) (girl), with hands that chatter,
Hair like tender milkweed down,
(Prince) (Princess) of our hearts,
we love you—
In your snow-white dressing gown.

Church Management: April 1959

Little (boy) (girl), when e'er we
hold you,
It's as though we hold the
world;
Every time we look upon you,
In your spell we're tightly
curled.

Rose of life and priceless
treasure,
You're our hope in things to
be,
Cuddlesome angel sent from
heaven,
May we mean all the world to
thee.
(author unknown)

When mother and baby have arrived
home from the hospital, my wife and I
arrange for a convenient date to call, at
which time she takes some little gift
for the baby which more often than not
she herself has made.

Another contact, of course, comes
when arrangements are made for the
child's baptism. It is then that the baby's
name is placed by parental consent on
the cradle roll of the church. If the
superintendent of this department is
thoughtful and efficient, she will re-
member the baby's birthdays with a
little card, and will send along a small
token gift at Christmastide; she will
also be diligent about following up the
pastoral call in the home.

After the first year the pastor and the
cradle roll superintendent urge the par-
ents to enroll the child in the nursery
and kindergarten school which is held
during the same hour as Sunday wor-
ship. It is this children's department
which plans a fall and spring meeting
for married couples; it also arranges for
several little seasonal parties for the
children during the course of the year.
Thus the parents of the very young chil-
dren in a church are brought together
for fellowship, and their interest in the
church and its program is maintained
over a period when it is usually at its
lowest ebb. Moreover, we find that this
intimate contact with young home-
makers helps immeasurably in organiz-
ing and strengthening one of the most
difficult organizations to maintain—the
Mr. & Mrs. Club, or the Double M's,
as it is sometimes called.

If this age group is the weak link in
your chain of church people and organ-
izations, you will find that the little
thoughtful techniques suggested will do
much to build up their interest in and
support of their church.

*This poem is appropriate for either a
boy or a girl. We have included both sexes
to conserve space.

Dr. MacLennan Regrets

Dave MacLennan was so hurried
in his departure for Berchtes-
gaden, Germany, where he has been
conducting a seminar for army chap-
lains that he was unable to send his
homiletic contribution to this issue.

In a note to us he tells of his won-
derful experience. The visit has
renewed his appreciation of the serv-
ices rendered by the chaplaincy and
the character of the men who repre-
sent the Army.

He will be with us again in the
May issue.

BUILDING CONFERENCE

The National Invitational Church
Design & Building Conference
dates were announced today by Dr. T.
V. L. Harvey, conference chairman, for
April 21-23, 1959, at the Morrison
Hotel, Chicago, Illinois. All members of
church building committees, architects,
ministers, members of finance com-
mittees, architects, ministers, members
of finance committees, and church of-
ficials of all denominations are invited
to attend. There will be no registration
fee.

The conference is sponsored by The
Church Federation of Greater Chicago,
the Illinois, Indiana, Kentucky, Michi-
gan, and Iowa State Councils of
Churches, as well as the Illinois Society
of Architects and the American Institute
of Architects—Chicago Chapter.

The highlights of the conference are:
April 21, a.m., "Organizing Problems in
a Church Building Program"—the
moderator: William S. Clark, editor of
Your Church. Afternoon, "How to Fi-
nance a Building Program"—the
moderator: Dr. William H. Leach,
editor of *Church Management*. April 22,
a.m., "Where to Build and Site Plan-
ning"—the moderator: Charles J. Betts,
Church Extension—Disciples of Christ.
Afternoon, "Remodeling and Enlarging"
—the moderator: Ed Catlos, field repre-
sentative, American Baptist Home Mis-
sions. April 23, a.m., "Sanctuary De-
sign and Furnishings"—the moderator:
John Hager, City Missions—The
Methodist Church. Afternoon, "Educa-
tional Building Design and Furnish-
ings"—the moderator: Hugo Lein-
berger, director of Church Extension,
Northern Illinois Synod of the Evan-
gelical and Reformed Church.

Complete copies of the conference
program can be obtained by writing Dr.
T. V. L. Harvey, 19 South LaSalle Street,
Chicago 3, Illinois.



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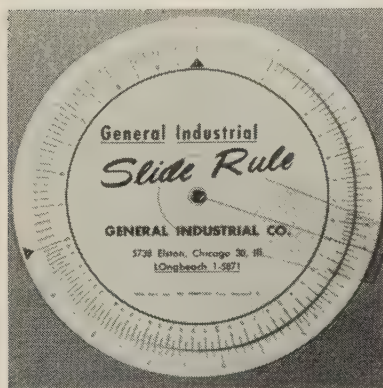
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Tables**

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2748 S. 34th St., Milwaukee 46, Wis., Dept. 24

NEW PRODUCTS

CIRCULAR SLIDE RULE

General Industrial Company has just introduced a handy circular slide rule whose operation is simple and results are accurate. It multiplies, divides and finds proportions easily and fast. Complete easy-to-follow instructions are included. This would be very helpful in measuring cuts and laying out items for church publications. The price is very modest.



Circle No. 4591 on coupon, page 79

REAR PROJECTION SCREEN

Answering the need for large daylight rear projection screens for use in lighted auditoriums, meeting halls, etc., Polacoat Incorporated has perfected the flexible Lenscreen, type LS60F. Made of elastic latex-vinyl plastic, it is available in sizes from 3 x 4 feet up to 40 x 80 feet. It is ideal for use in rooms and areas where light is desired for note-taking or other audience participation. It also eliminates projection equipment

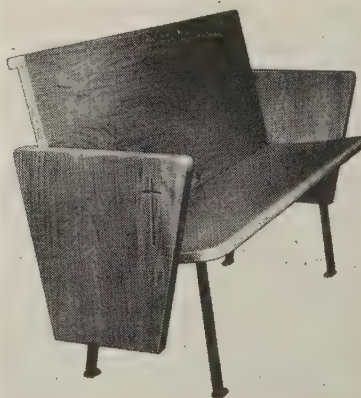


from the audience area and shadows cast upon the screen when members of the audience accidentally cut into the projection beam.

Circle No. 4592 on coupon, page 79

CONTEMPORARY DESIGN PEW

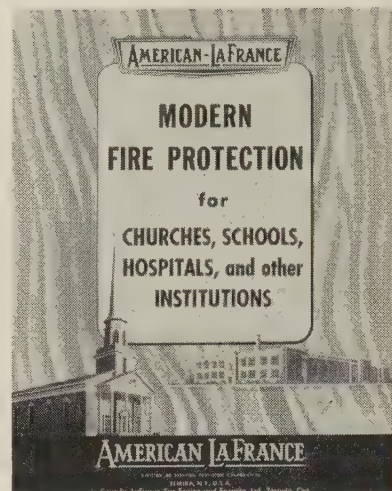
The increasing popularity of modern church architecture has inspired a new pew by Raton Manufacturing Corporation. Designed to harmonize with contemporary interiors, the seats, backs and pew ends are made of either northern gray elm or northern red oak. Tubular steel legs are finished in satin black enamel. The standard pew ends are "key-stone" shaped, but these may be varied if another design is desired. Folding kneelers are available, with or without plastic covered cushions.



Circle No. 4593 on coupon, page 79

FIRE PROTECTION BOOKLET

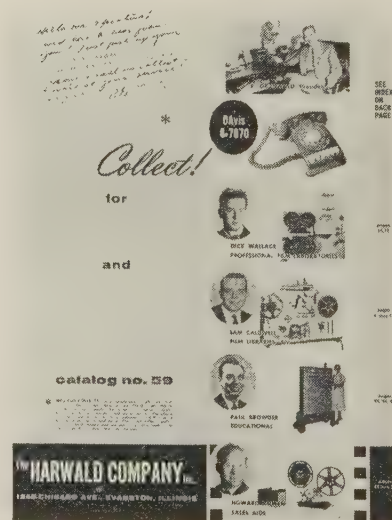
A new brochure, "Modern Fire Protection for Schools, Churches, Hospitals and Other Institutions," has just been prepared and published by American LaFrance. Distributed as a public service, it describes hazardous spots in institutional buildings and shows the type and size of portable fire extinguisher recommended for proper protection. In addition, it describes the American LaFrance building and equipment fire protection survey service which is available without cost or obligation.



Circle No. 4594 on coupon, page 79

AUDIO-VISUAL CATALOG

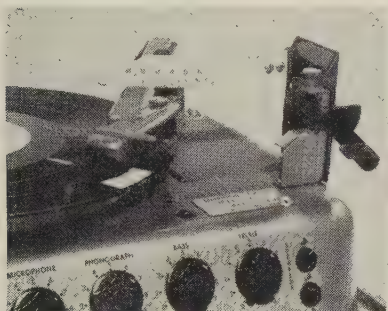
A greatly expanded line of audio-visual products is illustrated and described in the new catalog now available from The Harwald Company. Featured are film inspection machines, splicing equipment, sound motion picture projectors, film and disc storage cabinets, film cleaning and conditioning solutions, recording tape, and scores of other necessary items. This catalog serves as a vital reference file of available equipment.



Circle No. 4595 on coupon, page 79

RECORD GROOVE SELECTOR

The Califone Corporation has produced a new precision instrument called the Cue Master which is optional on any Califone phonograph equipped with the new automatic arm rest. The Cue Master lifts or gently lowers the needle at the push of a button, making it possible to stop instantly the recorded sound, then continue from the exact point at which the stop occurred. Equipped with the copyrighted "Cuematic" scale, it may be used to repeat a phrase or section of any part of a recording for emphasis, review, or drill.



Circle No. 4596 on coupon, page 79

ALL-PURPOSE FOLDING CHAIR

Clarín Manufacturing Company has announced a new all-steel, all-purpose folding chair which it guarantees for ten years. Its self-leveling X-frame and double-tube construction assure a strong chair, form-fitting for comfort. It also features non-marking rubber feet, and folds flat and stacks in a minimum of space.



Circle No. 4597 on coupon, page 79

If you wish to have more information on new products described on these pages, please circle the corresponding number found on the coupon on page 79 and mail. Don't forget to fill out the space for your name, address, and church.

Installation Service for Officers of All Church Auxiliaries¹¹

(to be used at a regular worship Service)

Dearly Beloved,

In accordance with the established usage of this congregation you each have been chosen to serve as an officer in one of its auxiliaries. Today you stand before the altar of the church to take publicly the vows of your office.

To you are directly applicable the words of the Savior, as recorded in Luke 10:2: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." You have heard this call to be harvesters in the Lord's field.

As an elected officer in the church of Christ, you must realize that you stand in a position of special responsibility. What you do and what you say will be of increased importance because of your office. In addition, any failure on your part to perform adequately and faithfully the duties of your office will result in a hindrance to the work of our Lord in this congregation. This is involved in your having been given a definite responsibility through your organization within this congregation.

I ask you therefore: Do you accept the office to which you have been elected and do you promise to discharge its duties faithfully, in the fear of God? If so answer: Yes, by the help of God.

Almighty God, who hath called you to the service of His Church, enlighten and strengthen you in your office, that you may prove good and faithful stewards, to the glory of His holy Name. Amen.

And now I admonish you to remember that the organization which you serve is but an auxiliary, an aid of this congregation. You must not forget that your chief purpose and your greater loyalty should always be the upbuilding of the congregation as a whole, for only so can you render your finest service to your Lord.

Therefore be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. Amen.

Depart in peace.

¹¹As used in the Indianola Lutheran Church, Columbus, Ohio, the Rev. John Schmidt, pastor.

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New Statement of Faith

Thirty theologians representing the new United Church of Christ (merger of the Congregational Christian Church with the Evangelical & Reformed Church) under the leadership of Dr. Elmer J. F. Arndt, professor of historical theology and ethics, Eden Theological Seminary, Webster Groves, Missouri, has announced the completion of the Statement of Faith for the new church.

Dr. James E. Wagner, co-president of the United Church of Christ, in commending the new statement, says:

In my judgment, the commission did its work on the assumption that a statement of faith, like all creeds and confessions, is part of the poetry of religion rather than its systematic rational exposition.

Dr. Fred Hoskins, the Congregational Christian co-president, says:

It is a vigorous statement. All through it one hears the voices of the faithful through the ages chanting the historic confessions of "Faith delivering once and for all to . . ." At the same time in a poetic form, novel if not unique, there is a forthright affirmation of the contemporary Christian's grip on faith.

The text of the new statement is as follows:

He calls the worlds into being, creates man in His own image, and sets before him the ways of life and death.

He seeks in holy love to save his people from aimlessness and sin.

He judges men and nations by His righteous will, declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord, He has come to us, shared our common lot, con-

quered sin and death, and reconciled the world to Himself.

He bestows upon us His Holy Spirit, creating and renewing the Church of Jesus Christ, binding in covenant faithful people of all ages, tongues, and races.

He calls us into his Church to accept the cost and joy of discipleship, to be His servants in the service of men, to proclaim the gospel to all the world and resist the powers of evil, to share in Christ's baptism and eat at His table, to join him in His passion and victory.

He promises, to all who trust Him, forgiveness of sins and fullness of grace, courage in the struggle for justice and peace, His presence in trial and rejoicing, and eternal life in His kingdom which has no end.

Blessing and honor, glory and power be unto Him. Amen.

(continued from page 6)
THEY SAY

the audience and disrupting little Kathy right in the middle of her Children's Day poem. But then this will bring a big laugh.

I see some fine things in these plans. For example, the pool around the chapel will be most helpful. This is where the unhappy congregation can tell the architect to jump when the units are complete.

Frank A. Kostyu
 Alliance, Ohio

OUR MISTAKE

Dear Sir:

Thank you for the fine review of my book in your magazine. In the first paragraph you say I was "chairman of the board of directors of the University of Pennsylvania." That may give a wrong impression. I was chairman of the board of directors of the Christian Association of the University of Pennsylvania, a very different matter! You might also point out that I served without remuneration.

Edward C. Wood
 Germantown, Pennsylvania

BOLD JOURNEY

Dear Sir:

I was surprised to notice in your magazine "Church Management" for February 1959 a theological dissertation on the subject of immortality. I must say that you have considerable courage to tackle such a highly controversial theological question in a magazine which is devoted to the business affairs of the church, and particularly to submit an essay which departs so completely from the teachings of historic Christianity. The traditional doctrine of all Christian churches on this subject has been stated quite satisfactorily in the third article of the Apostles' Creed where we declare, "I believe in the resurrection of the body." This is something altogether different from the doctrine of the immortality of the soul which you seem to espouse in your magazine and which has no demonstrable connection with Christianity.

C. K. Preus
 Fergus Falls, Minnesota

Dear Sir:

I read with great interest the article by Dr. Jefferson on immortality. I was a member of his church when I first came to New York in 1908.

Edward L. Wertheim
 New York City

THE BUSY ARCHITECTS

Dear Sir:

We wish to extend to the staff of your fine publication our sincere congratulations on the occasion of your editor, Dr. William H. Leach, having been honored by the Church Architectural Guild of America as the recipient of the Elbert M. Conover Award for 1959.

This honor is well deserved and to some extent long overdue.

The writer also wishes to take this occasion to compliment Mr. Harold E. Wagoner, past-president of the Church Architectural Guild of America, on his reply in the February 1959 issue of *Church Management* to the letter from Mr. George Baskin which was published in your October 1958 issue.

It has been my privilege and pleasure to have had the opportunity of working with Mr. Wagoner as well as with many other architects having large offices, and I can vouch for the personal interest that is taken by all architects in every detail of their projects, no matter how many or how few they may be.

It has amazed me how these men can handle their immense duties. But speaking as one who has the opportunity to work with the architectural profession, all of their work is done, and done well, under their personal supervision and with the help of their experienced staff and the talents of others.

Paul J. Winterich
 Cleveland, Ohio

CONSIDER THE STARS

Stars are good to live with,
 Speaking of eternity
 And endless space of time
 And man's tranquility.

There is a foreverness in stars
 The earth can never own;
 Stars are made for wishing
 While the world is dirt and stone.

Things of earth keep pressing,
 Eroding hope and dreams;
 Stars are distant beacons where
 Faith sails a thousand streams.

Stars speak of goals unbounded,
 Of God's eternal plan,
 While earth is pushing,
 shouting,
 "How very small is man!"

Helen Virden
 Mt. Pleasant, Iowa

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Churches embarking on a WELLS program for the first time learn that "seeing is **believing**"—(and **learning**, too.) WELLS' client churches are discovering in their subsequent programs, that this all-new visual training feature is skillfully and creatively augmenting their financial efforts.

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